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OUTLINE STUDIES *in the* Book of The Revelation *and* KEY TO THE CHART OF THE AGES

C. W. M. TURNER

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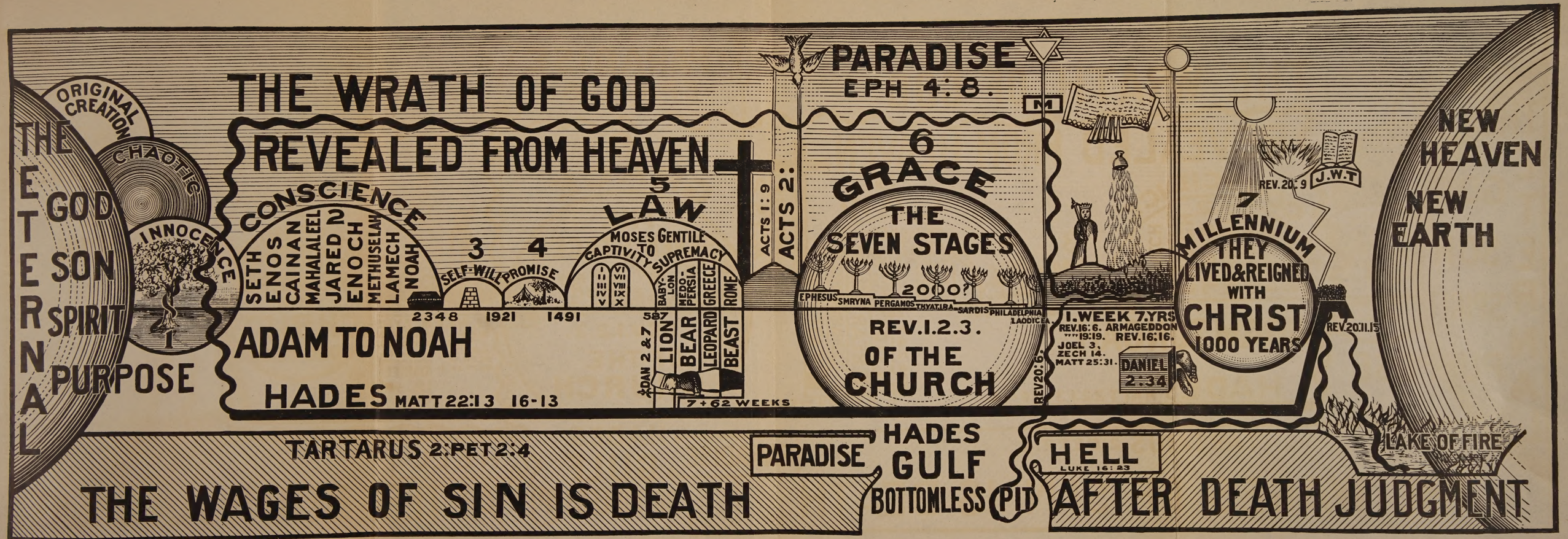

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CHART OF THE AGES

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H. Mauger
1917

Outline Studies

In The

Book of the Revelation

And

Key to the Chart of the Ages

By
Rev. C. W. M. Turner

Published by the Author, Plain City, Ohio

SECOND EDITION—REVISED AND ENLARGED

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Preface

The Book of the Revelation was to the author, until a few years ago, as a sealed book. His interest in this subject however, was awakened by reading Mead's Apocalypse of Jesus Christ, which was loaned to him by a graduate of the Moody Bible Institute, with the statement that it had been highly endorsed by Dr. James M. Gray, Dean of that Institute, in whose judgment the author had great confidence. Prior to that time, the author had been a firm believer in the pre-millennial and imminent coming of Jesus, and had given much attention to the study of the prophetic scriptures in connection with this truth; but upon reading The Revelation in the light of the splendid outline which Mr. Mead gives in his book, the whole prophetic portion of the scriptures became like a new book. So interested did the author become in these studies, that he began to give them in the form of afternoon Bible readings in connection with special meetings, while assisting a brother pastor. The interest was so great in these meetings, that he decided to give them to the church of which he was then pastor, in a series of Sunday morning sermons. From that time on, he gave them in connection with Bible Conferences and Conventions, and there was a constant request on the part of the people who heard him, that these studies be put in more permanent form; it is in response to this request that the book is sent forth at this time.

Special mention needs to be made in this connection concerning the emphasis placed upon chapters six and thirteen, for it is the conviction of the author, that the proper emphasis has not been given by other writers to the events which are to take place during the first half of the seventieth week of Daniel, which he believes are fulfilled in connection with the Rider on the White Horse of chapter six. As the preparation of these studies continued, the author became convinced that the com-

monly accepted theory—that the Beast, (Chap 13:1-10) politically considered, would be a revival of the Roman Empire—was not in harmony with the teaching of the scriptures taken as a whole, he therefore devoted over a year of constant study to this subject in order that he might be able to give to the people, what he believed to be the true teaching of the Word concerning it. In discussing this subject therefore he has made very liberal use of scripture quotations.

A few words of explanation concerning the "Chart of the Ages" which we have used in this book, is also necessary in this connection. This chart is not original with the author. It was made from a copy of a chart that was used at the Bible School at Norwalk, Ohio, in the Spring of 1912, which was presented to the author by one of the teachers of that school, and he has made use of it since that time, with the permission of the Principal, Mrs. Etta H. Wurmser. The original designer of the chart is unknown to the author, but it is said to be a combination of five other charts, as used by the best prophetic teachers in the United States and Canada. In making the engraving of it for the book, the author made such additions to it, as he thought would be helpful to the reader.

In preparing this book the author has endeavored to give due credit to other writers wherever their thoughts on any subject have been consciously appropriated. If any such have been used without giving due credit, it is because of his constant study of this subject, which has made these thoughts a part of his own, that he has used them unconsciously. Again, a great deal of this book was dictated to a stenographer from memory, while absent from home, and hence he did not have recourse to his library to verify any quotation which he wished to make.

A word of grateful acknowledgment is due to those who have assisted the author in various ways with the preparation of this book, either with counsel, with words of sympathy or encouragement, or with their prayers, and especially to those whose liberality has made possible the publication of this book; to the Cleveland Engraving Co., for the work done on the Chart, and other half-tone engravings; to The Independent and Mr. Hendrick C. Andersen, for the privilege of reproducing cuts of

"World City," and "Tower of Progress"; to the Oxford Press, for use of Maps of Asia Minor and Palestine; to Loizeaux Brothers for the use of Chart of "Ezekiel's Temple"; and finally to the American Publishers Co., of Norwalk, Ohio, for their many helpful suggestions in preparing this book for the press.

Of the imperfections of the book, the author is well aware; but believing that "the time is short" ere the Lord's return, he is sending it forth with the prayer that His blessing may rest upon it, to the salvation of souls, and to the comfort and edification of His people.

The preparation of the manuscript for this book has been a source of great blessing to the author, and should any be awakened to the necessity of being ready for our Lord's return by reading it, he would feel well repaid for all his labor in this connection.

Plain City, Ohio, April 15th, 1916.

Preface to Second Edition

In the publishing of this second edition of his book, the author desires to express his appreciation of the favor with which his first edition was received by eminent Bible Students, by the Press, and by many prominent Laymen, to whom the book has come as a means of real inspiration and blessing.

Since publishing the first edition of his book, the author has spent considerable time in a further study of the symbol of the Beast out of the sea, of Revelation thirteen. The added light upon this subject has necessitated the re-writing of certain portions of the book, that had to do with the historical data of the kingdoms represented by the symbols of the prophecy of Daniel, and the preparing of a Historical Map of the Roman Empire at its Greatest Extent; in order that the average reader, who may not be familiar with the geography of those days, may be the better able to comprehend this subject. We have also prepared a Map of the World on the Mercator Projection for this second edition, showing Babylon as the Future World Center. These maps were prepared in accordance with the best authorities extant, and care was taken to give the proper boundaries, but the author did not deem it necessary to put in the marks of latitude or longitude, or scale of miles.

A word of grateful acknowledgment is due to Dr. A. E. Bostwick, Librarian of Central Public Library of St. Louis, Mo., for the invaluable counsel given to the author, as to the best works to consult, for the historical data that he needed; and to Mr. W. R. Jacoby of St. Louis, Mo., the Pen and Ink Artist who executed the Maps referred to above.

With a heart full of gratitude to his Heavenly Father for having permitted him to be a blessing to His children through the medium of this book, the author sends this second edition forth on its mission of blessing; praying that He who has so signally blessed the first edition, will continue to increasingly bless this later edition.

Plain City, Ohio, July 24, 1917.

Outline Studies in the Book of the Revelation
and
Key to the Chart of the Ages

INTRODUCTION

IN order to rightly understand the book of the Revelation, one needs to be somewhat familiar with the dispensational teaching of the word of God taken as a whole.

The editor of The Scofield Reference Bible defines a dispensation as "A period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God."

There are eight dispensations clearly distinguished in scripture as indicated on the accompanying Chart of the Ages. These are the Dispensations or Ages of Innocence, Conscience, Self-Will, Promise, Law, Grace, Millennium, and the "Dispensation of the Fulness of Times" (Eph. 1:10), which is to be brought in after the creation of the New Heavens and the New Earth. (Rev. 21:1-22:5.)

The writer to the Hebrews (Chap. 1:1, 2, R. V.) says, "God * * * hath * * * spoken unto us in his Son, * * * through whom * * * he made the worlds" (Marg. "Ages"). The Holy Spirit through the apostle did not intend to convey here the idea of the creation of the material universe, but rather the Ages, of which the creation of the universe was but a single feature. God in seeking to set before the Hebrews the excellency of Jesus, represents him here as having been in the counsels of God from all eternity; and that through Jesus he made these dispensations or ages, which are parts of his infinite plan in creation. Jesus did indeed create the material universe; but to have planned these ages, so as to overrule man's fall in such a way as to

advance his own glory, is evidence of greater wisdom than even that which was required to create the universe. (Cf. Ps. 19:1-6 with Eph. 3:1-11.)

When God purposed to create beings in his own moral likeness that he might bestow on them the "Exceeding riches of his grace in the ages to come through Christ Jesus" (Eph. 1:1-2:7) having designed to give them the power of individual choice, he necessarily foresaw that some would fall. Consequently, he made provision for these conditions by means of these dispensations.

As a simple illustration of God's plan and purpose in bringing into existence the various orders of intelligent beings that inhabit his universe, take the case of parents who choose to bring offspring into the world. Before their birth the parents begin to plan for their future even though they know there is the possibility of their going astray and not appreciating the love and care with which they wish to surround them. In like manner the Triune God in seeking to find an expression for his infinite love purposed to create these various orders of intelligencies who could appreciate that love, with whom he could have fellowship; and who in turn could give him the love and adoration of their hearts.

The semicircle at the left of the chart inscribed "Eternal God, Son, Spirit, Purpose," represents the formation of that purpose; the one at the right inscribed "New Heaven, New Earth," represents its consummation; and the dispensations between represent the various phases of its development. (See Acts 15:18.)

It would seem from Isa. 45:18 R. V., that the first step in the fulfillment of that plan or purpose was the creation of a habitation for his creatures. "For thus saith the Lord that created the heavens; he is God; that formed the earth and made it; he established it, he created it not a waste, he formed it to be INHABITED." The Original Creation is represented by the circle inscribed such on the chart.

Having created such a place to be inhabited, God then created these beings to inhabit it. The Cherubim (Gen. 8:24) and Angels (Ps. 103:19-21); the celestial beings to inhabit the

heavenly places, and in all probability, a Pre-Adamic race of beings to inhabit the earth. Over these various orders of beings God established a moral government, with himself as King. "But the Lord is the true God * * * an everlasting King" (Marg. "King of eternity," See Jer. 10:10). The necessity of a government lies inherent in the very nature of moral agents; for with each unit in society having the power of individual choice, it is practically impossible for them to live together and enjoy the highest happiness, without some supreme standard of conduct to which all are bound to submit. (Deut. 10:12-22.)

A striking illustration of the necessity of a government over moral agents is found in the latter part of the book of Judges where all the anarchy, confusion and unhappiness which is depicted in these last few chapters is summed up in the significant language of chap. 21:25, "In those days there was no king in Israel; every man did that which was right in his own eyes." A government to be just must seek the highest good of each subject that is consistent with the good of the whole, and law as a rule of conduct is a necessary means to attain this end. (Deut. 6:3-25.) "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." But law to be effective must have sanctions else it were only advice. That is, there must be rewards for obedience and penalties for disobedience. (Deut. 30:15-20.)

Having formed this government over his subjects with just laws adapted to their nature, with a desire to their happiness, and with all that infinite love and wisdom could devise, God set Satan over all that creation. (Ezek. 28:11-16.) Part of this prophecy was addressed to Ittaobulus, the then reigning king of Tyrus; but there are things in the prophecy that could not possibly refer to any mere human being, and the prophet according to their usual custom, takes some character or event near at hand and by what is known as the Law of Double Reference, portrays through him another character. An example of this law may be seen by comparing Gen. 3:14, 15 and Matt. 16:23,

LAW OF DOUBLE REFERENCE

where the Lord in addressing the serpent in the one case, and Peter in the other, is in reality addressing Satan, whose personality was detected behind them. Thus looking through the king of Tyrus, he sees Satan as the "anointed cherub that covereth." (V. 14.) He doubtless led the worship of the universe up to God, but his heart was lifted up with pride because of his beauty (I. Tim. 3:6; Isa. 14:12-14), and he said "I will be like the Most High." When he formed that purpose to be like the Most High, the first sin entered into the world and he was cast down from his high estate, and a vast number of angels and the inhabitants of the earth became involved in his rebellion and fall; therefore, some awful judgments were pronounced upon this earth because of this rebellion.

This judgment is implied in the statement of Gen. 1:2 "The earth was without form and void"—literally, it became a *to-hoo* and a *bo-hoo*. Compare Gen. 19:26 where the same Hebrew word which is rendered *"was"* in Gen. 1:2 is rendered *"became."* This phrase "A to-hoo and a bo-hoo" is found twice in the Old Testament. In Jer. 4:23-28, it is rendered "without form and void" (V. 23), and the whole context describes an awful desolation and ruin as the result of the judgment of God upon the people on account of their sins. It is used also in Isa. 34:11 where it is rendered "confusion and—emptiness." In the context, the Holy Ghost through the prophet is foretelling the awful desolations that are to come upon the land of Idumea because of their wickedness. From the use of this phrase then, as it appears elsewhere in the Old Testament, and from the positive statement that the Lord makes concerning the creation of the earth in Isa. 45:18 where he says, "he created it not in vain" (Heb. *to-hoo*, R. V. "a waste"), and from the command given to Adam in Gen. 1:28 "Be fruitful and multiply and *re*plenish the earth," we infer that the earth was inhabited prior to the time of the events recorded in Gen. 1:2-31, but because of the sins of its former inhabitants, "the world that then was, being overflowed with water, perishd." (2 Pet. 3:6.) Comp. Gen. 9:1 where the same command to replenish the earth, is given to Noah; but in his case, it was given after the world had been depopulated and thus needed to be replenished. The command-

ment here is in perfect harmony with the circumstances, but if there were no people on the earth prior to Adam's time, then the command to replenish is without meaning and God never gave a meaningless command. This judgment is indicated on the chart by the circle inscribed "Chaotic."

From many allusions in scripture, it is believed by some of the most devout Bible students of the world that the Pre-Adamic race of beings, whom they have reason to believe inhabited the earth before it became "a to-hoo and a bo-hoo," are to be identified with the demons so often referred to in the New Testament —many of whom were doomed to roam about in a disembodied state under the dominion of Satan, while others of more malignant character were bound in the bottomless pit. (See Rev. 9:1-21.) This question will be further discussed when we come to the exposition of that chapter.*

Notwithstanding their rebellion and the consequent judgment pronounced upon them, God's original purpose in the creation of beings who could share his love and fellowship, was not thwarted; therefore, we have in Gen. 1:2-25 an account of the re-creation of the earth in order to make it habitable for man. And having re-created the earth, God formed man and gave him dominion over his creation with the command to subdue and replenish the earth. (See note in Scofield's Reference Bible—Gen. 1:31.) Man, then in a state of innocence with intelligence and the power of choice, was placed under a moral government and was given every blessing that infinite love and wisdom could devise, with only one simple test of obedience whereby he was commanded to abstain from eating of the tree of the knowledge of good and evil on the penalty of death. This period of testing is represented on the chart as the Dispensation of Innocence.

DISPENSATION OF INNOCENCE

After a length of time during which man had perfect fellowship with God, Satan entered the Garden of Eden in the form of a serpent and through the temptation he presented, man fell

*For further information on this most interesting theme, the reader is referred to "The Unfolding of the Ages" by Ford C. Ottman, D. D.; "Earth's Earliest Ages" by G. H. Pember, M. A., and Dr. Pusey's Preface to his book Daniel the Prophet.

from this state of innocence,—thus closing the first dispensation. However, God's foreknowledge had made provision for this failure and man had no sooner fallen and brought upon himself the penalty of spiritual death, than God appeared in the Garden and provided a way of redemption through the promise of the Seed of the woman which should bruise the serpent's head, and He made them coats of skin and clothed them—thus typifying redemption through the blood of Jesus Christ and the imputation of his righteousness. (Gen. 3:1-24; Rom. 4:21-25.)

Through man's eating of the tree of the knowledge of good and evil, the consciousness of evil was awakened and in his fallen condition, man was placed under the Dispensation of Conscience and was tested with reference to obedience in regard to known good and the shunning of known evil. The features of this dispensation are—physical death; the ground cursed which necessitated laborious toil instead of the pleasant task of dressing the garden; the subjection of woman to man; multiplied conception and sorrow, and an obligation to worship. (Gen. 4:3-8.)

DISPENSATION OF CONSCIENCE

After the murder of Abel, the true worshipper, by Cain who introduced the first false worship (which was the beginning of Babylonianism), God gave Adam another son who was named Seth. Through Seth, pure religion was once more established (Gen. 4:25, 26), and men "began to call upon the name of the Lord" (Marg. call themselves by the name of the Lord). After a time, however, the descendants of Seth and Cain intermarried and from the time of Lamech, who was the first to set aside the original order of marriage of one man with one woman (Matt. 19:4, 5, 8), and to introduce polygamy (Gen. 4:19-24)—these polygamous marriages became common. "And * * * when * * * the sons of God (the children of Seth) saw the daughters of men (the children of Cain) * * * that they were fair * * * they took them wives of all they chose." (Gen. 6:1, 2.)

From a comparison of Job. 1:6, 7; 2:1, 2; 2 Pet. 2:4, 5 and Jude 6 with this passage in Genesis, many Bible students infer that these descendants became possessed with evil spirits and thus there was brought into the world a race of giants that

were mighty to work wickedness. Iniquity therefore kept increasing until the eighth generation when the people who inhabited the earth became so corrupt that God was moved to destroy them by a flood. He did not destroy them, however, without having first given them an opportunity to repent, for he raised up men to warn them concerning their condition and to exhort them to repentance (Gen. 6:3; 2 Pet. 2:5; Jude 14-16). They refused to heed this warning, therefore God destroyed them with a flood, having preserved Noah and his family by means of the Ark. The fallen angels were bound and consigned to Tartarus to be reserved to the judgment of the great Day of the Lord, when they will be permitted to be loosed from their prison for a season at which time they will become important factors in the awful scenes of the Great Tribulation. (See Rev. 9:1, 2.)

The approximate date of the flood (as indicated on the chart by the figures which appear below the Ark) was 2348 B. C.

The judgment of the fallen angels mentioned above, is also indicated on the chart by the word "Tartarus."*

Although man was destroyed through sin, God's original purpose was not thwarted. After the flood, a covenant was made with Noah which placed him and his descendants under human government in that they were given judicial power to take life, which is the highest possible function of human government, and it is still in force at the present time. (Gen. 9:1-7.)

DISPENSATION OF SELF-WILL

Under this charter man was responsible to govern the world for God, but after several generations had passed away, Nimrod arose and established the kingdom of Babylon contrary to the divine will. He also built the tower of Babel which ended in the confusion of tongues and the scattering abroad of the inhabitants. Under his reign and that of Semiramis who succeeded him, a world system of worship was

*Tartarus is an anglicized word from the Gr. "tartaroosas" which is rendered "hell" in 2 Pet. 2:4 A. V., and by the phrase "the deepest abyss" in the interlinear translation of "The Englishman's Greek New Testament," and is synonymous with the Gr. "abussos" (literally, the abyss) which is translated in Rev. 9:1 by the phrase "the bottomless pit." As far as the author is aware, it is the only place where the word "tartaroosas" is found in the New Testament, and is doubtless used in this connection to dis-

instituted which has ever since been in operation and which will find its consummation in the Scarlet Woman of Rev. 17 during the reign of the Antichrist. This may well be called the Dispensation of Self-Will, which is indicated on the chart. Like the preceding dispensations, it also ended with failure on man's part to apprehend the purpose of God in his creation. This dispensation continued from 2348-1921 B. C.

In order that God's promise might be fulfilled to Adam that the seed of the woman should bruise the serpent's head, God at this time, raised up Abraham and separated him from the families of the earth, promising that through him and his seed all nations of the earth should be blessed. (Gen. 11:31-12:5; 17:1-8; 22:15-18.) The fulfillment of this promise for the most part is still future. This is called the Dispensation of Promise and continued from 1921-1491 B. C. or until the time that Israel accepted the law and entered into the covenant relationship with God as a nation (Ex. 19:8), which introduced the Dispensation of Law. (See chart.)

DISPENSATION OF PROMISE

Under the Dispensation of Law, the Children of Israel were tested in the matter of obedience not only to the law but also in regard to teaching other nations (who were now in gross idolatry) the knowledge of the true God, with the promise that if they observed these commandments they should be the leading nation in the earth. (See Isa. 43:10; Deut. 4:5, 6; 32:8; 28:1.) The nation of Israel failed under this dispensation and fell into worse idolatry than the heathen themselves and were finally delivered into captivity to the other nations. (586 B. C.) This gave rise to the Gentile Supremacy over the Jews. (See latter half of the Dispensation of Law on the chart, known in the scriptures as the Times of the Gentiles.)

DISPENSATION OF LAW

The Gentile Supremacy over the Jewish Nation is symbolized in Dan. 2:31-45 by the figure of the great image with head of

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tinguish it from the Gr. word "Hades" (literally, the abode of departed spirits), which is used elsewhere in the original to describe the intermediate state of the dead between death and the judgment.

The relative positions of Hades and Tartarus, and Hades and the bottomless pit, are shown on the chart in connection with both the Dispensations of Conscience and Grace.

gold, shoulders of silver, thighs of brass, legs of iron and feet of iron and clay, and the little stone cut without hands falling upon the feet of the image crushing it to powder and the stone becoming a great mountain. (See chart.) Also in the 7th chapter of Daniel, the same Gentile Supremacy over the Jewish people nationally considered, is symbolized by four great beasts (see also chart), namely: Lion, Bear, Leopard and indescribable Beast. (Dan. 7:2-28.) The duration of this supremacy was revealed to Daniel by the angel, Gabriel, (Chap. 9:24-27) where he tells him that "seventy weeks (Heb. *shabua*—literally sevens) are determined upon THY PEOPLE AND UPON THY HOLY CITY." The meaning of the word "seven" when used in this connection must always be determined by the context, but inasmuch as years was in the mind of Daniel in verse 2, this passage must be interpreted as seventy sevens of years, or 490 years in all. A further proof of this statement is given where the word "weeks" is used in chapter 10:2, "In those days, I, Daniel, was mourning three full *weeks*. (Marg. Heb. "weeks of days.") The prophet thus taking particular care to show that the weeks of the preceding chapter were not literal weeks but rather WEEKS OF YEARS.

This time of Gentile Supremacy over the Jews is divided into three periods, seven sevens (or 49 years); sixty-two sevens (or 434 years), and one seven (or 7 years), making a total of 490 years. This period of 490 years was to begin "from the time of the going forth of the commandment to restore and build Jerusalem," and a further detail was added concerning the building of the streets and walls in troublous times. This commandment was given in the month of Nisan in the twentieth year of Artaxerxes, the king (Neh. 2:1-8), and the wall was actually finished within the first period of seven sevens of years (or 49 years) and after that, there was to be a period of sixty-two sevens (or 434 years) until the Messiah should be cut off (or 483 years altogether). Now, Nisan in the 20th year of Artaxerxes, the king, began on the 14th of March 445 B. C. and Jesus began his public ministry (Lu. 3:1-22) in the 15th year of Tiberias Caesar (proclaimed Emperor on August 19th, A. D. 14). He therefore began his public ministry in the Fall of

A. D. 28 and presented himself in Jerusalem as the Messiah (fulfilling Zech. 9:9, cf. Matt. 21:4-11 and Luke 19:29-44) on the 10th day of Nisan A. D. 32, which came in that year on the 6th of April. Now from March 14th, 445 B. C. to April 6th A. D. 32, is 476 years and 24 days, which multiplied by 365, the number of days in a civil year, plus 116 days for leap years, plus 24 days, the difference between March 14th and April 6th (Jewish reckoning) is 173,880 days. Divide this amount which is the exact time between the giving of the commandment to restore and build Jerusalem to the cutting off of the Messiah when he presented himself as the King of the Jews, by 360 days, the number of days in a Jewish year, and it gives exactly 483 years to a day;* leaving still seven years of their history as a nation under Gentile Supremacy to be fulfilled. This period of seven years will begin when the "prince that shall come" (who is the same as the wilful king of Dan. 8:23-25 and the final Antichrist), makes a covenant with them for one week (or seven years), and in the midst of the week, or after three and a half years, he will break this covenant and set up the "abomination of desolation" referred to by Jesus (Matt. 24:15).

History fails to record the fact of any "prince" since the time of the rejection by the Jews of Jesus as their Messiah, making a treaty with them for seven years and in the midst of that seven years breaking it and setting up this "abomination of desolation"; therefore, this prophecy is still unfulfilled. Should there be any objection to the statement that this seven years is in the future, it may be said in reply that God does not reckon time dispensationally to the Jews when they are in captivity. A remarkable illustration of this may be seen by comparing 1 Kings 6:1 with Acts 13:17-22. The writer of the book of Kings makes the statement that the temple was built in the 480th year after the Children of Israel came out of Egypt, while according to Paul's account in the 13th chapter of Acts, this period covered 573 years, which leaves a seeming discrepancy of 93 years. This may be accounted for as follows: reckoning up the time from the exodus, the wilderness wanderings extended over 40 years; the time of the Judges 450 years;

*See "Daniel in the Critic's Den" by Sir Robert Anderson.

the reign of Saul 40 years; the reign of David, 40 years; the reign of Solomon up to that time, 3 years (for it was in the fourth year of his reign that the statement was made), making a total of 573 years. Turning to the book of Judges, we find that during the time of the Judges, the Israelites were under bondage of Chushan-rishathaim eight years (Chap. 3:8); to Eglon, king of Moab, eighteen years (Chap. 3:14); to Jabin, king of Canaan, twenty years (Chap. 4:3); to Midian, seven years (Chap. 6:1), and to the Philistines, forty years (Chap. 13:1)—a total of 93 years which makes up the discrepancy between Paul's account and that of the writer of 1 Kings 6:1, who is speaking from the standpoint of their national history; while Paul is speaking from the standpoint of God's dealings with them as a people both in captivity and out of it. We infer from this therefore that God does not reckon time dispensationally to the Jews when they are in captivity or out of their land.

PROPHETICAL PERSPECTIVE

The method of describing future events as if they were continuous, is used quite extensively in prophetical writings. For instance, see Isa. 61:1, 2 where it says "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." In Luke 4:16-22, Jesus reads this scripture until he comes to the words "to preach the acceptable year of the Lord" and the record states "And he closed the book, and he gave it again to the minister and sat down." Jesus stopped at the comma and said to them "This day is this scripture fulfilled in your ears." If he had read the rest of the sentence, his statement "this day is this scripture fulfilled in your ears" would not have been true, for "the day of vengeance of our God" is still future. There is therefore in this verse at the place of the comma, a period already of nearly two thousand years. This method of portraying future events is known among Bible students as "Prophetical Perspective." The prophet looking down through the centuries saw the things

that were coming to pass in some such way as we might look at a distant range of mountains which seems to us from our point of view to be continuous; but when we draw closer, we find valleys between, perhaps extending for miles. It was in this way that the prophets lookng down through the centuries saw Christ's first and second coming, his sufferings and glory; and they describe them many times as though they were a continual series of events. See Zech. 9:9 which was fulfilled when Jesus came into Jerusalem; 12:9-12 which is in the future; Zech. 13:7 which was fulfilled when the disciples forsook Jesus and fled, and 14:1-5 which is still future. Between all these events, part referring to the first coming and part to the second, nearly two thousand years have elapsed.

After the rejection of Jesus as the Messiah by the Chief Priests, the Dispensation of Law came temporarily to an end at the Cross. The veil of the temple was rent in twain and God withdrew himself from Israel as a nation until after the Christian dispensation has been completed, when God will again take up his dealings with Israel and the remaining years of Daniel's prophecy will be fulfilled. (See Lu. 13:35; 19:37-44 R. V.)

Although Israel failed as God's representative to teach the nations the knowledge of the true God and of his ways, nevertheless, God's purpose was not overthrown for he now introduces a new dispensation—the Dispensation of Grace. This dispensation began with the Cross and the outpouring of the Spirit at Pentecost and is therefore a sort of parenthesis in God's dealings with his ancient people. (See chart.)

DISPENSATION OF GRACE

God's purpose in this dispensation is given in Acts 15:14-18; namely, to take out from among the Gentiles a people for his name and after that to return and build again the tabernacle of David which had fallen down,—and this will result in the world-wide conversion of the Gentiles. The Dispensation of Grace therefore has nothing to do with the dealings of God with the Jews as a nation, and the promises that have been made to the Jews are yet to be fulfilled to the letter.

The Dispensation of Grace had been established about sixty

years at the time of the writing of the book of the Revelation and while there are constant allusions in it to the preceding dispensations, it refers mâinly to the Dispensation of Grace, the remaining seven years of the Dispensation of Law or God's dealings with Israel, (which will also bring about the end of the Gentile Supremacy) the Millennial Reign of Christ, "the Dispensation of the Fulness of Times" and the Eternal Ages.

The Book of the Revelation

CHAPTER I

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John; 2 Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. 4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Vs. 1-8.)

PROLOGUE

THE true title of this book is not "The Revelation of St. John the Divine" as given in our authorized version, neither is it "The Revelation of St. John" of the revised version, but the inspired title is given to us in the first verse of chapter one—"THE REVELATION OF JESUS CHRIST." The Greek word here translated "revelation" is "apocalypse" from the Greek noun *apocalupsis,* meaning "to uncover, to draw the veil aside so that *what was before hidden may now be seen,*" and is therefore the very opposite of mystery.

TITLE

WRITER The writer of this book is John, the beloved apostle. (Vs. 1, 4, 9.)

OBJECT The object of this book is to "show to God's servants things that must shortly come to pass." (V. 1.)

Many have thought this book to be one of mysteries that only the very learned could understand, but God's servants have ever been largely of the common people, and when Jesus was here upon earth, he spake so that the common people heard him gladly and we may be sure that when he gave them this revelation, he gave it in language that his servants could understand.

It is true there are some mysteries and symbols in the book but when they are used, the fact is usually indicated in the context and the interpretation given. Where such interpretation does not occur, the symbol used is a familiar one and it only requires a little more study of the word of God as a whole in order that it may be understood. To see the necessity of this, one needs only to compare this book to the last chapter of any book in which there are allusions to things which have been described in previous chapters which it is impossible to understand or appreciate without having first read those chapters. All other portions not thus indicated as being symbolical are to be understood in their plain, literal and obvious sense.

The fact that Jesus after his resurrection, should take particular pains to reveal things concerning the future to his servants ought to be a motive sufficient in itself for them to peruse it carefully. Also the thought of imminence in the last part of the third verse where he says "the time is at hand" gives us an added incentive for the study of these things. This motive of the imminence of the things prophesied in this book was a wonderful power in the early days to keep the church pure, and if this motive was needed in those days, how much more is it needed to-day when we are so much nearer to their fulfillment. (Rom. 13:11-14; 2 Pet. 3:10-18.)

Verse 2 tells us that John bare record of the word of God and of the testimony of Jesus Christ and of all things that he saw, the Lord thus taking pains at the very outset of the book to establish its divine authority. It is not only the word of God the Father, but it is the testimony of Jesus Christ the faithful and true witness who sealed his testimony while here on earth with his own precious blood. It is also the message of the blessed Holy Ghost, "He that hath an ear, let him hear what the Spirit is saying to the churches." (Vs. 4, 5.) Thus the three

members of the Godhead combined to set their united seal of authority upon the sayings of this prophecy.

Let us then beware how we neglect its teachings lest by so doing, we may be neglecting God. In verse 3, the Lord pronounces a special blessing upon all who read, hear and keep its sayings, yet how many there are who seem to think there is little if any practical value to be obtained from the study of these things.

Verses 4 to 6 give the salutation of John to the churches in the name of the Father, and "from the seven Spirits which are before his throne, and from Jesus Christ," and close the salutation with the doxology in which he ascribes glory and dominion "unto him that loved us and washed us from our sins in his own blood." It is indeed wonderful that he should stoop to take our sins upon himself, shedding his own blood that we might have forgiveness; but he not only has made provision for the forgiveness of our past sins, he has also made us kings and priests unto God and his Father. This, then, is the glorious calling of the believer, that while Christ is at the right hand of the Father as their High Priest, they should fulfill the sacred office of priesthood here. (1 Pet. 2:9.)

Verse 7 gives us the theme of the book, namely, the great events that cluster about the second coming of Jesus Christ, "Behold he cometh with clouds; and every eye shall see him and they also which pierced him: and all kindreds of the earth shall wail because of him." To those who are in Christ Jesus, the thought of his coming is a blessed hope (Tit. 2:11-14; 1 Thess. 4:13-18), but those who reject him, the doctrine of the Lord's second coming is calculated to make tremble.

THEME

The power by which these events are to be brought to pass is given in Verse 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, THE ALMIGHTY." The almighty power of Jesus Christ is thus pledged to bring these things to pass.

The general outline of the book of the Revelation as given by Rev. W. W. Mead in his recent book "The Apocalypse of

Jesus Christ," is the best that we have ever seen, and we have therefore taken the liberty to quote it entire with these exceptions, that where he makes the introduction end at the 7th verse of the first chapter, we believe it ends at the 8th verse: and where he makes two sections of Part One, Div. Three, we omit these subdivsions, and have written it accordingly. His outline is based on the Revised Version with a literal rendering of the Greek words *meta tauta* which is here rendered "hereafter."

GENERAL OUTLINE

"In the first chapter, the Holy Spirit has given us an INSPIRED ANALYSIS OF THE APOCALYPSE. It is the key by which we are to enter and he has hung it up at the very portals of this fascinating book. This key is verse 19, *"Write the things which thou sawest, and the things which are, and the things that shall come to pass after these things.*

"If for the sake of convenient analysis, we disregard the introductory verses 1 to 8 of chapter one, which we may call the prologue, and also the closing words of chapter 22, verses 6 to 21, which are the epilogue—the whole book will then fall into three natural divisions.

"Division 1, comprising *'the things which thou sawest'*, namely, the vision of chapter 1:9-20.

"Division 2, has to do with *'the things which are'*. These are set forth in chapters 2 and 3 which speak prophetically of the whole Christian dispensation.

"Division 3 treats of *'the things which shall come to pass* AFTER THESE THINGS' and comprises the principal portion of the book (chapters 4:1-22:5). This division is divided into three parts. Part 1 treats of the *tribulation period* (4:1-20:3). Part 2 relates to *the millennium* or the *thousand years' reign of Christ* on earth (20:4-15). Part 3 speaks of the period after the thousand years' reign or the POST-MILLENNIAL AGES (21:1-22:5)."

It is of the utmost importance that this outline be kept in mind if we are to get any adequate conception of the teachings of this book. It is because of failure at this point that most of the confusion concerning the book has arisen. With this excellent outline before us, we will proceed to the exposition of the main divisions of the book.

DIVISION ONE

"The things which thou sawest"

CHAPTER 1:9-20

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire: 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. (Vs. 9-20.)

TIME OF WRITING

REGARDING the time at about which John wrote this book, Irenaeus (born 102 A. D.) states, "the apocalyptic vision was seen not very long ago and almost in our own time near the end of the reign of Domitian (who died A. D. 96)." Therefore 95 or 96 A. D. was the probable date of its writing.

The place where he saw these visions was on the rocky Island of Patmos about thirty miles off the west coast of Asia

Minor in the Aegean Sea, where he had been banished "for the word of God and the testimony that he bore" by the Emperor Domitian. Although he was the last of the apostles and the highest in dignity of any living person in the church at that time, yet it is very precious to note his humility in verse 9 where he calls himself their "brother and companion in tribulation." Verse 10 tells us how he came to see these visions; namely, he was in the Spirit on the Lord's day, when he heard behind him a great voice as of a trumpet which commissioned him to write what he saw in a book and send it to the seven churches of Asia, as mentioned in verse 11.

PLACE OF WRITING

Verses 12 to 20 describe the vision he saw of Jesus as the Son of man, walking in the midst of the seven candlesticks (R. V. Marg. "lamp-stands"), clothed in priestly garments and girded about with a golden girdle indicative of kingly as well as priestly authority (see Zech. 6:12, 13): having the same characteristics that are attributed to the Ancient of Days in Dan. 7:9, 10, 13, 14, 22, the white hairs signifying dignity; the "eyes as a flame of fire" signifying the power to search the hearts of men (an attribute belonging only to Deity Jer. 17:10; 1 Kings 8:39; Rev. 2:23); the "feet like unto fine brass" and the "voice as the sound of many waters" indicating his authority to execute judgment on all that oppose his reign (see Chaps. 2:18, 22, 23); "I am the First and the Last," a title which is applied exclusively in the scriptures to Jehovah (Isa. 41:4; 44:6; 48:12) —all of which attributes are ascribed to Jesus by the apostle John.

This vision has a very important bearing upon the interpretation of the rest of this book, especially in regard to the recognition of Jesus in the various offices that he executes in connection with the things that are described in the remaining chapters.

Note also the change of attitude of the apostle in verse 17 as compared with his attitude as he mentions it in his gospel (Chap. 13:23-26). What comfort is found here in the fact that the blessed Saviour who tasted death for us is alive again, for his resurrection is a pledge that all who die in him will be raised

when he comes again, and that he will bring all our loved ones with him. But the fact that he holds the keys of Hades should cause those who are not prepared to meet him to tremble, and we trust that this vision will inspire the reader to use the present opportunity of getting ready to meet him and so escape the awful fate of being shut up in the eternal prison house from which there is no escape.

This division is spoken of in verse 20 as a mystery, which implies that the other portions of the book not thus indicated should be taken literally. This is an example of what has already been mentioned in regard to the fact that when a mystery is intended, it is always so stated. This vision then is an unveiling of Jesus Christ, the risen and glorified Son of God, walking in the midst of the seven churches of Asia, upholding the seven angels or pastors of these churches by his right hand, and in the act of inspecting their conduct and the condition of the churches under their pastoral care.

DIVISION TWO

"The things which are"

or

The Messages to the Seven Churches of Asia.

CHAPTERS II AND III

THIS division gives us the result of the inspection mentioned above and reveals the things that Christ commends and approves and the things he condemns and disapproves in each church.

The number "seven" as applied to these churches and so constantly used in this book, denotes completeness or dispensa-

tional fulness. Compare Chap. 1:4 where the seven Spirits of God are spoken of, with Isa. 11:1, 2 where it is stated that the Spirit of the Lord should rest upon Jesus: the spirit of wisdom, (1); understanding, (2); counsel, (3); might, (4); knowledge, (5); godliness*, (6); and the fear of the Lord, (7). Also compare with John 3:34 "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." By putting these scriptures together, we see that the apostle did not intend to convey the idea that there were seven personalities of the Spirit, but rather he meant that it was the one Spirit in his seven-fold activity in connection with the throne of God (see also Rev. 4:5; 5:6).

Referring further to the number "seven" as used in this book, there are seven horns, seven seals, seven trumpets, seven vials and seven great characters. From the use of this number we gather that the addresses to these seven literal churches of Asia Minor are not only designed for the churches here mentioned, but also for the Church Universal in her comprehensive character from that time to the second coming of Christ. These seven churches were not the largest or the most important even in Asia Minor, neither were they the only churches at that time of whom it could be said that Jesus was upholding their ministers in his right hand. There were five other churches in the immediate vicinity which were established by the apostle Paul—the church at Miletus being much nearer Patmos than Ephesus; the church at Troas in the northwestern part of Asia Minor (2 Cor. 2:12); the church at Antioch on the east from Philadelphia; the church at Hierapolis lying between Philadelphia and Laodicea (Col. 4:13), and the church at Colosse lying southeast of Laodicea to which the epistle to the Colossians was written by Paul (Col. 1:2)—thus making twelve in all in that immediate vicinity besides the churches that were in Cappadocia, Pontus and Bithynia, lying west and northwest of Asia Minor to which Peter addressed his epistles. (See 1 Pet. 1:1, also accompanying map.)

*The word "godliness" was omitted by accident from our version of the scriptures; but it appears in the septuagint version (285 B. C.) or the version used by our Lord and His Apostles.

Courtesy of the Oxford Press.

MAP SHOWING THE CHURCHES OF ASIA MINOR

These seven literal churches in Asia Minor mentioned in this connection are addressed: *first,* because they had in them things which needed to be corrected at that time; *second,* because they had in them seven characteristics that were representative of the Church Universal at that period; *third,* because they had in them characteristics which he foresaw would be found in the Church in every period of her history, and *fourth,* because they contained seven representative conditions which were prophetical of those things that he foresaw would be more or less prominent during the seven periods of her history in the order mentioned from that time until the second coming of Christ.

CHAPTER II

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. (Vs. 1-7.)

THE CHURCH OF EPHESUS

THE condition of the local church at Ephesus was typical of the condition of the Church Universal duing the first century. The chief characteristics being loss of first love and the beginning of Nicolaitanism (from two Greek words *niko,* to conquor and *laos,* people; that is, "conquerors of the people"). It represents the assumption of the priestly prerogative which all

believers have in common and the confinement of it to a class called the clergy—hence the expression the "clergy and laity" "which things also (he says;) I hate." (Cf. 3 Jno. 9-10; 1 Pet. 5:1-4.)

8 And unto the angel of the church in Smryna write; These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. (Vs. 8-11.)

THE CHURCH OF SMYRNA

THE conditions at Smyrna represent typically the martyr period of the Church, and in the prophetical foreview the ten days of persecution referred to that were to come to that local church, were typical of ten periods of persecution that the Lord foresaw would come on the Church Universal. The word "day" being used as it is often used in scripture, for a period of time; as "the Day of the Lord," "the Day of Salvation." It is a well known fact of history that there were exactly ten of these great periods of persecution during the reign of ten of the emperors of Rome from 60 A. D. to 312 A. D., these being Nero, Domitian, Trajan, Maximinus, Septimius-Severus, Marcus-Aurelius, Decius, Valerian, Aurelian and Diocletian.*

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitanes, which

THE CHURCH OF PERGAMOS

*Mead's "Apocalypse of Jesus Christ."

thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.* (Vs. 12-17.)

THE conditions in the local church at Pergamos are typical of the period which began with the conversion of Constantine 312 A. D. and continued until the beginning of the seventh century. Pergamos (which is derived from the Greek word *gamos* meaning a marriage), represents the union of the Church and State under Constantine. Baalamism and Nicolaitanism were prominent during this period. Baalam was a prophet who persuaded Balak, king of Moab, to form an illicit union with Israel and to thus destroy Israel's relation with God as a spiritual people, Numbers 22:2-25:18; and in like manner the Church which was "espoused unto Christ as a chaste virgin" (2 Cor. 11:2), united in a union with Pagan Rome which brought about a condition that was mighty to work wickedness, and so what was hated by the Lord as the *"deeds"* of the Nicolaitanes in Ephesus, now became an established *doctrine* of the Church. During this time the Holy Ghost was largely ignored. People were brought into the Church by Constantine giving them gifts, and thousands who were conquered in war were led down to the waters of baptism and compelled to be baptized at the point of the sword.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you

THE CHURCH OF THYATIRA

according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have *already*, hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches. (Vs. 18-29.)

THE conditions that were found in this church represent prophetically the period of the Church from the assumption of papal sovereignty by the Bishop of Rome at about the beginning of the seventh century and extending until the time of the Reformation in the sixteenth century. An important characteristic of this church was the teaching of "that woman Jezebel." This is an allusion to the heathen princess of that name who married Ahab, king of Israel, and who introduced idolatrous worship in Israel. During this period, the Church adopted many of the teachings of Paganism and united them with the teachings of Christianity in order to gain adherents and to have a form of worship that both the Christians and Pagans would unite in. Many of the gods of Pagan Rome were appropriated and consecrated as images of the saints and received divine worship. Thus the Church during this period, in order to obtain temporal power, connived with the most abominable wickedness. This Church will continue until the second coming of the Lord.

CHAPTER III

THE CHURCH OF SARDIS

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He

that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches. (Vs.1-6.)

THIS church prophetically represents the Church of the Reformation from the beginning of the sixteenth century until about the middle of the eighteenth century. Leaving the darkness and superstition of Thyatira, the Reformers began well, but many of their successors were not so consecrated as they and so their works were not found perfect before God. They had a name to live and yet were dead, and the life of vital godliness which sprang from the great doctrines of the Reformers; namely, the revealed will of God as contained in the scriptures as the only rule of faith and practice, and faith in the Lord Jesus Christ as the only means of the sinner's conversion—gradually degenerated into a lifeless formalism, until at the time of John Wesley the conditions were such that many of the ministers of the Established Churches of Europe were drunkards and libertines and were among the lowest of the people. The following incident will show something of the condition at this time. While in college, John Wesley, with others of his fellow students, gathered together for prayer and mutual helpfulness in the study of the Word, for which they were expelled from college for holding a "conventicle" because it was not licensed by the Established Church—while men were kept within the college who were studying for the ministry, who were known to be libertines and drunkards. There were a few names, however, even in Sardis who had not "defiled their garments" and during this period of formalism, there were many illustrious men and women, whom God raised up to protest against this condition. Men like the Wesleys, Whitefield, the Puritans and the Pietists began to protest against these things with such earnestness and unction of the Spirit of God that they succeeded in bringing about the modern revival and missionary period typified by the conditions at Philadelphia. This Church also continues to the second coming of Christ.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of

David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches. (Vs. 7-13.)

THE CHURCH OF PHILADELPHIA

IN the epistle to the church of Philadelphia, there are several allusions to the history of their city which has an important bearing on the message.* The city of Philadelphia was situated on the main caravan route from Ephesus to the tablelands of northern Lydia and was therefore a great center of trade, and the church at Philadelphia used this means for spreading the gospel. As these caravans came through on business, the gospel was preached to them and thus was carried to all the regions of northern Lydia, and this was the "open door" which no man could shut that he had set before them.

The city of Philadelphia was destroyed by an earthquake in the year of our Lord 14 and to help in its rebuilding, the government of Rome gave them the sum of $600,000. The city was then named after the Emperor at that time "Neo Caesarea" or the "New Caesar." This new Caesar began his reign with an apparent desire to administer justice to his people, but afterward he became so infamous that they had great reason to be ashamed of the name that had been given their city. Another fact in their history was that because of the frequency of the volcanic disturbances, they were compelled to live outside

*We are especially indebted to Mead's Apocalypse of Jesus Christ, for the historical allusions in this part of the book.

the city a great deal of the time in the open fields in tents. The feeling of insecurity which this condition naturally brought about led them to a dependence upon God and to a "laying up of their treasures in heaven." The promise of Jesus to the overcomers at Philadelphia was that he would make them a pillar in the temple of his God and they should go no more out and "I will write upon him my new name" suggesting to them permanency and a name of which they need never be ashamed.

In verse 10, we have another key to show to us the prophetical character of these epistles, for history utterly fails to record any "hour of temptation" or trial that has come "upon all the world to try them that dwell upon the earth." This trial therefore must be future (see Mal. 3:16-4:1; Luke 21:34-36) and this verse is a promise to the overcomers at Philadelphia, that they shall be kept from the Great Tribulation.

In its prophetical character, this Church extends from the days of John Wesley to the rapture of the Saints and it is a remarkable fact that within the last twenty-five years, the doors of practically every nation in the world have been opened to the gospel, so that more has been accomplished during this period in giving the gospel to all nations than in all the fifteen centuries prior to that time put together. We are therefore now at the very close of the period typically represented by the conditions of this church in Asia Minor.

THE CHURCH OF LAODICEA

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me

in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches. (Vs. 14-22.)

ABOUT twenty-eight miles southeast of Philadelphia was the city of Laodicea situated in the midst of a rich farming community. Among its chief industries was the raising of a certain kind of black sheep with glossy wool from which garments were made that were almost like silk and which became famous throughout the Roman empire. This industry brought great wealth to the city. There were also several other features that made Laodicea an important center, among which were large banking facilities, a noted school of physicians, and the tepid springs that were in the vicinity of the city and which are still in existence. These were luxurious for bathing but utterly unfit for drinking purposes. "The Collyrium, or eye salve" was also made here which added materially to the prosperity of the city. All these things brought much trade and gave a prominence to the city which naturally induced a feeling of security and a spirit of independence among the Laodiceans over the surrounding cities. This wealth and independence was made manifest upon the rebuilding of the city after its destruction by the same earthquake which destroyed Philadelphia, at which time it was found that the help offered by the Roman government was not needed as they had wealth enough to rebuild the city without any assistance from the government.

The church established with these surroundings soon lost its separation to Jesus Christ and became satisfied with mere worldly prosperity and social standing, and no doubt Jesus referred to these very facts in their history in his testimony against them. "Thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." "Thou art neither cold not hot" but "lukewarm, therefore I will spue thee out of my mouth." Lukewarm water is a mixture of cold water and hot water and symbolically stands for the mixture of religion and worldliness which was utterly nauseating to Jesus Christ. Another feature of this church was that whereas the other churches were addressed as churches of a

local place, such as "the church of Ephesus," "the church in Smyrna," etc., this church is called the "church of the Laodiceans." Doubtless there is a significance in the name as there is in every Bible name. The word "Laodicea" from two Greek words, *laos* meaning people, and *dika,* judgment—"the church of the judgment of the people," where the popular opinion had more weight than the word of God, for Christ was already on the outside and knocking for admission. He knew that the church as a whole would not repent and so he calls to individuals in it, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me." The promise to the overcomer in these conditions is to have a place with him on his throne—the highest honor that could ever be offered to man.

Prophetically, this period stands for the last phase of church life in this gospel dispensation. It is a remarkable fact that during the last fifty years, more wealth has been accumulated by the professed Church of Christ than had been accumulated during all the previous centuries together. This may be seen in the following fact—if Adam had lived until today and had accumulated $10,000 each year, he would not be worth as much as a certain church member in our country who is only one of a great number, and much of present day preaching has to be adapted to suit the taste of these men. The great boast today in many denominational gatherings is their present wealth in buildings, equipment, education, social position, etc., rather than in souls saved.

Following the great revival of the early 19th century, there came a great reaction among those who were not willing to submit to the power of God as it was then manifested, and they made opposition against it which has resulted in an increasing worldliness in the Church so that to-day we see on every hand a vast falling away. Twenty-five or thirty years ago, prayer meetings were well attended, while now often in large churches, those who may be depended upon may be counted on the fingers of the two hands. An example of this was given the author of this book in a certain city where he was lecturing, when the pastor of a large church of twelve hundred members made the

statement to a friend of the author that in all that church of twelve hundred members, there were only five on whom he could depend for spiritual help. The majority of the members were spending their time in giving wine suppers, card parties and theater parties—"having a form of godliness but denying the power thereof" and this condition is largely prevalent throughout the world to-day. Before Jesus withdraws altogether, however, he is uttering a last word of warning. The things in the church at Philadelphia for which he commends them, were for faithfulness in service, faithful adherence to his holy word, loyalty to his name and to a patient waiting for his coming. But with the increase of wealth and the mad rush for gain, the old doctrines of the gospel became very distasteful to many in the Church and the ministry began to let down. As a result, many leading men in the religious world to-day are bringing in doubt and darkness and even denying the authority of the word of God and are preaching Higher Criticism, Evolution, Social Reform, Better Environment, etc., instead of preaching the grand old doctrines of grace which were such a power for righteousness in the earlier part of the 19th century.

Another fact suggestive of the place this Church has in the prophetical program of this dispensation is in Christ's call to repentance, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him." It is now supper time—it is the very evening of the day of grace—the day of salvation has almost ended.

The author is well aware that many do not see the prophetical bearing of these epistles to the churches of Asia Minor but were we to search Church History, no better divisions of the past could be outlined than these seven periods. That there was a falling away in the first century has been clearly shown by the apostolic writers in Galatians, Jude, Peter and 3 John—"the loss of first love." Even those who do not accept the prophetical bearing of these messages, bear witness to the fact that from the year of our Lord 60 to 312 was the Martyr period of the Church* and following the conversion of Constantine, there was an adulterous union between the Church and State; and follow-

*"Trench's seven epistles."

ing this period after the assumption of papal sovereignty, there was a union of Paganism and Christianity from the 7th to the 16th century, typified by the heathen queen Jezebel. Again in the 16th century, there was a period of reformation which began well but "their works were not found perfect" and there came about a conditon of deadness and formalism in the very countries where the Protestant Reformation started, and from the time of John Wesley to the present, there has been a time of revival and world-wide missionary effort. A reaction however, has set in and during the last fifty years, there has been a remarkable increase of world-conformity among professed Christians. "Thus the prophetical and historical fit each other as wax to the seal."

There are still other reasons for believing that these messages are prophetical. (1) The use of the symbolical number "seven" which denotes completeness, or all there is of a thing. (2) They form an integral part of a book that is called a "prophecy" (Chap. 1:3), "Blessed is he that readeth and they that hear the words of this *prophecy,* and keep those things which are written therein; for the time is at hand." (3) By the seven times repeated admonition to him that hath an ear to hear what the Spirit is saying unto the churches. (4) Nothing is said concerning the Church after the third chapter in the book of the Revelation. (5) This vision of Jesus walking in the midst of the seven golden lamp stands (R. V.) and holding the seven stars in his right hand, is said to be a "mystery", showing conclusively that there is something in these messages that lies beneath the surface. If it were an ordinary message to the seven literal churches, it would not be said to be a mystery. "A 'mystery' in Sripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation." (See Scofield's Reference Bible Matt. 13.)

The messages to the churches were also designed so that each individual believer would know his standing in the eyes of Jesus Christ. There is in these churches the exact condition of every believer from that day to this. How important then to the

child of God is the seven-fold repeated injunction "He that hath an ear, let him hear what the Spirit saith unto the churches."

Again, taking the seven churches as representing conditions that would always be present in every period of her history, there may be churches in every city to-day that are largely made up of those who have lost their first love. There may be other churches that are undergoing great trial and who need a special message of comfort. There are doubtless others where great worldliness has crept in and others that are tolerating known evil which is controlled by the great majority, while only a small minority are standing out against it, as in Thyatira. There are also churches with members of whom it may be said for the most part that they have a name to live but are dead. Then there are churches that are largely missionary in their character, while still others are in a formal, lukewarm state.

The universal character of these seven churches may be seen also in the seven-fold address given. *First,* there is an address to the angel or pastor of the local church; *second,* a citation of one or more of the sublime attributes of the speaker; *third,* a statement of his knowledge of their condition; *fourth,* a message of warning or commendation; *fifth,* an allusion to his second coming; *sixth,* a command to hear and *seventh,* a promise to the overcomers.*

Summing up the prophecies of this book—every prophecy that was to be fulfilled between that time and the coming of the Lord has been fulfilled, and there is nothing standing between us and that great hour of trial which is coming upon the world, but the longsuffering of God. How important it is therefore that every Christian should realize these things and do their utmost for the salvation of those about them ere this Dispensation of Grace closes. How earnestly we ought to seek to be endued with power from on high that we may overcome these prevailing conditons and be kept from the awful apostasy that is sweeping already over the world. It is only the Baptism of the Holy Ghost that will make us full overcomers in these perilous times. As this dispensation draws to a close, men will not give heed to sound doctrine but will "heap to themselves

*"Lectures on the Apocalypse" by Seiss.

teachers having itching ears," and if we are to overcome the lethargy and worldlines of these days, we must have an enduement of power even beyond that of our fathers, for these days of extraordinary testing demand an extraordinary enduement on the part of the believer who would overcome. Therefore God is pouring out His Spirit in these days, in a new way as spoken of in Joel 2:28-32.*

In view of this present day manifestation of the Holy Spirit which is one of the marked signs of the imminence of our Lord's return, how significant is the language of Peter in his second epistle (3:14, 15). "Wherefore, beloved, seeing that ye look for such things, be deligent that ye may be found of him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation."

DIVISION THREE

"The things that shall come to pass AFTER THESE THINGS"

Chapters 4:1—22:5.

Part One. "The Tribulation Period." Chaps. 4:1-20:3.

CHAPTER IV

After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne *there was* a sea of glass like unto crystal: and in

*For a further discussion of this subject, see the author's tract "The Latter Rain Outpouring of the Holy Spirit."

the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. 7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. 8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

(Vs. 1-11.)

AFTER these things I saw and behold a door opened in heaven and the first voice which I heard, a voice as of a trumpet speaking to me, saying Come up hither and I will show you things which must come to pass hereafter. (Marg. R. V. "come to pass after these things straightway.") (V. 1.)

The scene changes now from earth to heaven and the things which he saw there are concerning the things that must come to pass after the things recorded in chapters 2 and 3 *straightway.*

If our interpretation of the 2nd and 3rd chapters of *"the things which are"* has been correct, namely, that these messages to the seven churches of Asia are prophetical of seven representative conditions that would be more or less prominent during the seven periods of the Church's history from the time of the apostles to the second coming of Christ, it follows that everything beyond the fourth chapter comes to pass after the things recorded in the second and third chapters have run their course —and while it is not definitely and positively stated that the rapture has already taken place, it is implied in the promise (Chap. 3:10 R. V.). "Because thou didst keep the word of my patience, I will also keep thee from the hour of trial (or temptation) which is to come upon the whole world to try them that dwell upon the earth." It is also implied in the Song of the Redeemed. (Chap. 5:9, 10.)

The Dispensation of Grace having come to a close like all the preceding dispensations, in the failure of man to apprehend the purposes of God in his behalf, the Lord now takes up his

dealings again with Israel as a nation where they were broken off at the time of their rejection of their Messiah at the close of the 69th week of Daniel's prophecy (Comp. Dan. 9:24-27 with Lu. 19:37-48 R. V.), and therefore all the events described in Part One of Div. Three are to take place during the remaining 70th week of Daniel's prophecy or within seven years from the time that these events begin. This must be so of necessity because the first 69 weeks of years (or 483 years) of the prophecy were literally fulfilled to a day as we have seen; and to be in harmony with the first part of the prophecy, this 70th week must be limited to a period of seven literal years also. Thus it will be seen by a comparison of this statement with the chart, that the Dispensation of Grace is but a sort of parenthesis in God's dealings with Israel as a nation. And since God is now seen in this portion of the book in his dealings with Israel, it follows that the symbols that are used in this section are largely Jewish in their character and are taken mainly from the Old Testament.

The vision of the throne set in heaven in verse 2 is doubtless an allusion to the throne that Daniel saw (Dan. 7:9-13). This book is not designed to duplicate the prophecies of the other portions of the word of God, but rather to show the place in the divine program where they are to be fulfilled.

So we have here a picture of the fulfillment of the vision that Daniel foresaw nearly 2500 years ago. "He that sat upon the throne was like to look upon like a jasper and sardine stone," the sardine stone indicating his spotless holiness—the jasper, the color of smokeless flame, speaking of the wrath that he is about to visit upon his enemies—the rainbow "in sight like unto an emerald" (verse 3), indicating that the time has come for the judgment of the Gentile nations on account of their failure to rule the world for him according to the terms of the covenant he made with Noah after the flood, of which covenant the rainbow was the token and seal (Gen. 8:20-9:17); for the principles of the Dispensations of Conscience and Self-Will are still in force and therefore are binding upon the Gentile nations. (See chart.) God had been testing the nations of the world throughout the Dispensation of Grace which has already extended nearly 1900 years, but since they have despised his offer

of mercy, the vision of this throne indicates that he is about to deal with them according to the principles of absolute holiness, righteousness and justice (Isa. 26:9, 10). "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly and will not behold the majesty of the Lord."

THE TWENTY-FOUR ELDERS

The twenty-four elders referred to in verse 4, are representatives of the Redeemed of both Old and New Testament Dispensations—twelve from the Old and twelve from the New (Rev. 21:12, 14). There is no doubt an allusion here also to the arrangement of the priesthood in the time of David, which was divided into courses of twenty-four each. (See 1 Chron. 24:1-19.) Inasmuch then as the saints are to reign with Christ in the capacity of kings and priests, it is probable, that all of the Redeemed are seen here representatively, in these twenty-four elders.

"And out of the throne proceeded lightnings and thunderings and voices." This statement is always a premonition of coming judgment. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (V. 5.) We have already seen the significance of the number seven in this connection—that it represents the Holy Spirit in His seven-fold activity in connection with the ministry of Jesus Christ; but here the seven-fold Spirit seems to be actively engaged with the judgments of the throne that the apostle has just described, which is another evidence to the mind of the author that the events described in this section belong to the "Day of the Lord" so often mentioned by the writers of both the Old and New Testaments. (See Isa. 2:10-21; 13:6-22; Jere. 30:4-7; Zeph. 1:14-18; 1 Thess. 5:2, 3; 2 Pet. 3:8-14; Rev. 6:16, 17.) During this period of time, God will judge the inhabitants of this world on account of their sins and especially the sin of rejecting Jesus Christ. (Comp. Isa. 63:10 with John 16:7-15; Heb. 10:29-31; 12:25-29.)

The four beasts or living creatures (R. V. verse 6) are

probably to be identified with the cherubims of Gen. 3:24 and Ezek. 1:4-28, and from other references to them throughout the word of God. They seem to be connected always with the throne of God, and with the leading of the worship of the heavenly hosts, and with the administration of God's government on earth.

THE CHERUBIM

The face of a lion, calf, man, and flying eagle no doubt represents their connection with the fulfillment of God's covenant with the four forms of earth's creatures referred to in Gen. 9:9-11,—man, beast, cattle and fowls of the air.

"And I, behold I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

Verses 8 to 11 show us the intense interest taken by the heavenly beings in these proceedings and if these things occupy such high intelligences and fill them with such glory and worship, how much more ought we to be interested, who are immediately concerned in them.

CHAPTER V

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they

THE SEVEN-SEALED BOOK

sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

(Vs. 1-14.)

THE book mentioned in verse 1, is not a book of revelation of certain things that are to come to pass in the history of the Church as so many have thought, but rather it is the TITLE DEED of the kingdom. (Dan. 7:13, 14.) "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This seven-sealed book is an allusion to the custom in Israel regarding the transfer of property which under the law, could not be transferred permanently from one family or tribe to another; but if one was obliged to dispose of his property temporarily on account of poverty, an instrument of writing was made declaring the conditions of purchase within, and written without with the names of the witnesses and then sealed with seven seals. Another writing was made which was left open and this was held by the person who disposed of the property. The property could only be held by its purchaser until the year of Jubilee when it reverted back to its rightful owner; or if the man had died to whom it had originally belonged, his nearest of kin could redeem it at any time by presenting the writing that was open, showing his right to redeem it and pay-

ing the price of the conditions of the purchase. Such a man was called a "Gaal" or "Redeemer" (Lev. 25:23-28; Ruth 4:1-12; Jer. 32:6-12), and he had the right then to take possession of the property and dispossess all usurpers. (See note in Scofield Reference Bible on Isa. 59:20.)

Now the Jews to whom had been given the kingdom forfeited their right to it by disobedience and as a national chastisement, they came under Gentile Supremacy and the title deed reverted back to God and has been held in His hands ever since awaiting a redeemer. But Jesus paid the purchase price by making reconciliation for iniquity. (Dan. 9:24.)

It was also the custom when a property was about to be redeemed to advertise for those who had the right to redeem it, and in harmony with this custom, we find the angel saying with a loud voice (verse 2), "Who is worthy to open the book and to loose the seals thereof?" (or who can pay the price of redemption.) "And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon." (V. 3.) Although God gave them the opportunity there was no creature in all the world that could pay the price of redemption. And because no man was able to open the book, John wept much (verse 4) not like some silly child because he could not understand some revelations that were to come, but because he realized what it would mean to the world if there was no one who could be able to redeem this inheritance. But one of the elders said unto him, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seals thereof." "And I beheld, and lo, in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Vs. 5, 6.) As the Lamb of God, Jesus paid the price of redemption and as the Lion of the tribe of Judah, he proved his right as the Kinsman to the inheritance according to the terms of the Davidic covenant. (See 2 Sam. 7:8-16; Psa. 89:3, 20, 21, 28-37; Isa. 7:13, 14; Jere. 23:5; Luke 2:32, 33; Cf. Gen. 49:9.) The seven horns which are in scripture symbols of kingly power (Rev. 17:12), and the seven

eyes which according to the angel's interpretation represent the complete Baptism of the Holy Spirit—indicate the completeness of his qualifications to take possession of the inheritance and administer the affairs of the kingdom for God.

Having proved his right therefore to the inheritance, and having paid the redemption price, we see him in verse 7 taking the book out of the right hand of him that sat upon the throne amid the shouts of praise of the cherubims, the four and twenty elders and millions upon millions of angels. This is a picture of the inauguration of Jesus as the King of kings and Lord of lords. Jesus was anointed King at the waters of baptism when God said "This is my beloved son in whom I am well pleased" (Luke 3:21, 22), but he has not as yet been inaugurated as King.

In this respect, David is a remarkable type of Jesus, for he was anointed as king by Samuel; then after the slaying of Goliath, there was a time of great popularity even as it was with Jesus after His anointing; then came the rejection and exile of David by Saul, typical of the rejection of Jesus Christ by the Jews as their Messiah, and his going away into a far country to receive a kingdom; but the time came when he was anointed by the people and was actually inaugurated as king—first over Judah and then over all Israel. And so Jesus has gone away to the right hand of God, the Father, but the time is coming when He is going to receive His kingdom and take possession of it. (See Luke 19:11-27.)

In verses 9 and 10, notice the song that is sung—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests and we shall reign on the earth." So what was seen representatively in the four and twenty elders of chapter 4, is now seen of the entire Church of God that had been translated and were joining in the song of redemption and rejoicing in the fact that they were to reign on the earth—another proof that the Church was already in heaven when these things occur.

CHAPTER VI

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. 3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. 5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine. 7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. 9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were,* should be fulfilled. 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sack-cloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

(Vs. 1-17.)

THE SEAL JUDGMENTS

CHRIST having received the seven-sealed book from the hand of His Father, now proceeds to open the seals. We have already seen from the allusions to Christ as the Root of David and the Lion of the tribe of Judah, that God has taken up his dealings with Israel again as a nation where he left off when they rejected him as their king when he came into Jerusalem, in fulfillment of Zech. 9:9 and also that he is bringing judgment on the Gentile nations to whom he committed the right of civil government to be executed for him—because instead of ruling the world for God, they have ruled it for self. The influences set in motion under the Dispensation of Self-Will are still in force and it is at this time that God brings them to judgment, for the confusion of tongues of Gen. 11:1-9 was only a partial judgment. We have seen in the introductory study of Daniel 9:24-27* that there is yet seven years of national chastisement of Israel under the dominion of a false Messiah (see John 5:43) before Christ comes and is revealed to them as their true Messiah. So his first official act as earth's rightful king after receiving this title deed is to remove all providential hinderances to the development of the great world power (whose king is to make a covenant with the Jews for seven years) that it may come to its final consummation.

When the opening of the first seal takes place, he hears the voice of the living creature (R. V.) saying "Come." (Verse 1, R. V.) The words "and see" are omitted in the Revised Version as in many of the ancient manuscripts, so the call is not to John to witness this, as he already is in heaven, but rather to the rider on the white horse to come. Mead in his "Apocalypse of Jesus Christ" gives a very interesting comment on this speaking in a loud voice which is wholly oriental. He relates an experience he had in the east when as a missionary in Syria, he was in the office of one of the Turkish governors, who, wishing to summon a servant, called out in a very loud voice, "Gel," meaning "Come." The

FIRST SEAL

*See Page xvi.

servant came in and bowed with much ado—when lo, it was found that he was only in the next room.

At the opening of the first seal, John says in verse 2, "And I saw and behold a white horse; and he that sat on him had a bow and a crown was given unto him and he went forth conquering and to conquer." Who is this rider upon the white horse? There has been much diversity of opinion on this question. Many think he is Christ because Jesus is to come on a white horse (Rev. 19:11-21); but there are none of the marks of identification here that are given of the Son of God in the vision in Chap 1:9-20. These marks of identification are the key by which we may always recognize Jesus as the Son of God in the book of the Revelation, and unless these marks are in evidence, we may know that some other personality is intended. There is a tradition that has been handed down to us from the remotest antiquity that at some time in the history of the world, there would come just such a king riding on a white horse, who would deliver the world from warfare and bring in the golden age which has been the dream of prophets and statesmen all through the ages. This tradition is found in one of the four Vedas, the very oldest books of India and is a corruption of the original teachings in regard to the symbolical meaning of the constellations, which from many evidences seem to have been prepared by Adam and his descendants, as a symbolical representation of the great facts of the gospel as they were revealed to Adam and Enoch before the flood. That these constellations had a religious significance has been abundantly proven by travelers who have found the inscriptions concerning these things upon the most ancient monuments that have thus far been discovered, and they reveal the fact that the world had light concerning the creation of man, his fall through sin, and the promise of a coming Redeemer who was to bruise the serpent's head and who was to suffer in that conflict with the serpent. Thus it will be seen that the present system of idolatry among the nations of the world, was founded in wilful rebellion against God and in the face of known light. (See Rom. 1:18-32.) These constellations

are found in every nation of the world and they all point to a common origin.*

Napoleon I, who is commonly represented in the historical pictures of his time as riding upon a white horse, thought that he was the "man of destiny" who was to establish a world empire. He tried to carry this out but did not succeed as the time was not yet ripe for the fulfillment of the prophecy concerning a coming world emperor; but when the first seal is open by the Lamb, and the voice of the living creature says "Come," then this world emperor will be manifested and he is here symbolically set forth as the Rider on the White Horse. It is hard for the mind of man in the abstract to comprehend the power of God as manifested in his providences; so when he wishes to describe this power, he uses some figure of speech that is familiar to man in order that his meaning may be better understood. By comparing this scripture with Job 39:19-25; Zech. 6:1-8; Rev. 4:6-9 R. V., we find that the horse is the symbol of the swift irresistible power of God's providence, especially as this power is administered by the cherubim or living creatures. "These are the four spirits of the heavens, which go forth from standing before the Lord of the whole earth."

This Rider on the White Horse then is a symbol of the power of the cherubim as manifested in the removing of all providential hinderances to the manifestation of the false Messiah or Antichrist, who according to prophecy is yet to come and who will federate all nations in the interest of a world peace (white being the emblem of peace); establish a world commerce; restore the ancient cities of Babylon on the Euphrates River and Tyre and Sidon on the Mediterranean Sea and make them the great centers of the world's commerce.† He will also federate the remaining portions of Christendom that were not ready at the time of the rapture of the true Church (see Chap. 3:10), into one national religion in order to obtain their influence in the promotion of his schemes. He will make a treaty with the Jews for a period of seven years when the land of Palestine will be restored

*For an interesting discussion of this subject, see "The Gospel in the Stars" by Seiss.

†For scripture references concerning the rebuilding of Babylon, see exposition of the 17th and 18th chapters of this book.

to them and they will be allowed to rebuild the temple and establish their sacrifices again. This will be done no doubt for the purpose of obtaining the influence of these Jews who control the money power of Europe and who are interested in these things. In his schemes of establishing a world-wide commerce, this false Messiah will form the industries of the world into one great trust; settle the disputes between capital and labor, and bring in the greatest time of peace and prosperity that the world has ever seen.

The author is well aware that many of the most approved of the prophetical teachers of the present day are of the opinion that when the Church is translated according to 1 Thes. 4:13-17, that there will be a world-wide war, and that all the judgments of this chapter will be immediately poured out upon the people who are left behind. He however, does not so understand the scriptures, for the same scriptures that describe the awful blasphemy and persecuting power of the Antichrist during the last half of the 70th week of Daniel, also describe the phase of his character which the writer believes is here symbolized by the Rider on the White Horse. For example, in Dan. 11:21, we are told that this King "will obtain the kingdom by flatteries"; that is, by pretending to be the champion of the things that are popular among men. Again, in Dan. 8:23-25, we are told that this King "through his policy—shall cause craft to prosper in his hand, (see Rev. 18:22, 23 for the meaning of the word "craft")—and by peace shall destroy many. The original word which is here rendered "peace" is also shown in the margin as "prosperity," so the word might well be rendered "*peace* and *prosperity.*" Again the time of Great Tribulation is said to not begin until the *middle of the week,* when the Prince that shall come breaks his covenant with the Jews, and then "he will speak great words against the Most High, and shall wear out the saints of the Most High,—and they shall be given into his hand until a time and times and the dividing of time" (or 1260 days). See Dan. 9:27; 7:25; Rev. 13:5-7.

This interpretation is also in harmony with the teachings of Jesus in Matt. 24:23, 24 that there shall false Christs arise who shall deceive many—together with other scriptures which

teach that there is to be one false Christ who by way of eminence is to be *the* false Christ. See 2 Thess. 2:3-10. This is in the judgment of the writer, the man that is here described as the Rider on the White Horse, especially during the first three years and a half of his career. Some may object that this is a period of judgment and may question how such a period of prosperity can be a judgment upon the people. The answer to this is given in 2 Thess. 2:3-12, "because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So what seems to the world to be the beginning of the Millennium, is in reality only a delusion, "For when they shall say peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

Again it is sometimes objected that three and a half years is not a sufficient length of time for such a world kingdom of commerce to be built up. But it is to be remembered that this man will be empowered by Satan to work miracles in order to deceive the nations as to his true character. In the beginning of this section, we called attention to the marginal reading of Chap. 4:1 R. V. "The things that must come to pass after these things *straightway.*" The word which is here rendered "straightway" is *eutheos* in the original and it is used in connection with the miracle-working power of Jesus to describe the sudden results that took place when he wrought these miracles. For example, in describing the healing of the deaf man in Mark 7:32-35 he uses this same word in the original in verse 35 "And straightway (Gr. *eutheos*) his ears were opened." This word or its equivalent is used forty-three times in the book of Mark alone, to describe the wonderful ministry of Jesus as the Servant of Jehovah; and in this section of scripture, we have a description of the consummation of the long conflict of good and evil. And this man who is to be a counterfeit Messiah, will try by the power given him of Satan to gain adherents in those days. So we must not be surprised if things are described that are out of our ordinary calculation

of time for their accomplishment. There were many unlikely things (to the mind of man living at that time) predicted concerning the first 69 of the 70 weeks of Dan. 9:24-26, but they were all fulfilled to the very letter and to the very day that they were predicted, and therefore, the rest of the prophecy must be fulfilled literally to be in harmony with that which is already past and in order to do this, the things that have been described must of necessity take place within the first half of the 70th week of Daniel.

If the above interpretation of this symbol be correct, then the present trend of events in the world to-day is most startling. There has been a movement on foot in recent years to federate the principal nations of the world so that through their combined armies and navies, they could compel a world peace in the interest of universal brotherhood and the extension of commerce. This movement has been backed by some of the world's greatest statesmen and financiers, for these men have come to believe that if many of the men that are necessary to keep up the armaments of the nations, together with the cost of the same, were turned into the ordinary channels of industry and trade, that there would be much better times than we have at the present.

To cite an instance showing this tendency of federation among the nations of the world, when the author was lecturing in Sandusky, Ohio, in the spring of 1912, an article was published in the "Sunday Morning Register" of that city, under the caption "A Peace Pact among the Nations," over the signature of Maj. Gen. Otis, U. S. A., in which the writer advocated the federation of not more than seven, nor less than five of the leading powers of the world in some such way as our federal government is formed; each state having its own laws and its National Guard for its own protection, but federated together for the common welfare of the nation under a common executive who is also the Commander-in-Chief of their armies and navies. The writer also recommended the appointment of a Commander-in-Chief of these federated armies and navies, and the building of a new world capital as the seat of this new government. This is only a brief synopsis of the article but there were several

columns devoted to a constitution which the writer thought would be practicable for such a federation as he had outlined.

Again among the financiers we see this same tendency to federation. Not only has there been a great increase of the different trusts in recent years, but these men are advocating a world peace in the interests of a world commerce. As an example of this tendency we cite the fact of the recent gift of Mr. Andrew Carnegie of $11,000,000 towards the extension of this peace propaganda. Also, the fact of the organization in the summer of 1910 of what is known as the "World Corporation" incorporated under the laws of the Territory of Arizona, and backed by several men of considerable importance in the financial world. We quote some of the remarkable statements which Mr. King C. Gillette, President of this corporation, makes in regard to it, in a book that he has recently published entitled "World Corporation." "IT IS RECOGNIZED BY CORPORATIONISTS THAT ECONOMY, STABILITY, AND ABSENCE OF FRICTION ARE STRIKING CHARACTERISTICS OF LARGE CORPORATIONS, and the larger the corporation is and the more diversified and extensive its field of operation, the more these characteristics stand forth, and more national the corporation becomes in character, until, reaching out to other lands, it partakes of a World System. Thus the trained mind of business and finance sees no stopping place to corporate absorption and growth, except final absorption of all the world's material assets into one corporate body, under the directing control of one corporate mind. World Corporation is the birth of industrial science destined to combine EDUCATION, INDUSTRY AND GOVERNMENT throughout the world in one system, bringing all nations and people into ONE CORPORATE BODY, POSSESSING ONE CORPORATE MIND."

Again this idea of federation is manifested in ecclesiastical circles. An illustration of this fact is the recent formation of a Council of the Federated Churches of America; one of the avowed objects of this federation being that they shall use their influence towards a world peace, also at the recent convention of the Episcopal Churches of America (Oct. 1913), a report was

read from a commission which had been previously appointed to ascertain the attitude of the different denominations of the country towards a church union, and this report stated that there were thirty-eight of the leading denominations that reported favorably in regard to appointing commissions to further consider the details of such a union. A letter was also read from Cardinal Gibbons, who expressed himself as being favorable to such a union and wished to be kept in touch with future developments in this line. The above is taken from a report of this convention as published in the Elyria Evening Telegram, Elyria, Ohio, in the issue of Friday, October 17th, 1913.

Another striking incident along this line was seen in an article published in the Cleveland Press at the time that the conference of the Methodist Episcopal Church was in session in Cleveland, Ohio, during 1912. This article mentioned a new International Flag which had been designed by a certain Methodist minister who had traveled around the world lecturing in the interest of a world peace and who displayed the flag on the streets of Cleveland in a procession that was held in connection with the conference.

There is also to-day a tendency among the Jews towards the colonization of the land of Palestine and the re-establishment of a Jewish State under the protection of the powers of Europe. Preparations are being made by the orthodox Jews for the rebuilding of their temple in Jerusalem and it is stated on good authority that every orthodox Jew in the world is supposed to contribute a certain portion of his income for this purpose and that negotiations have been going on for some time with the Turkish government for the purchase of the site where the temple of Herod stood and that travelers have seen the pillars of the proposed temple already carved in different places in Europe. All these things constitute a most striking sign of the times in which we live. As an illustration of this tendency among the Jews, we quote from the last issue (Nov. 1913) of "Our Hope." "The eleventh International Zionist Congress, held this fall in Vienna, brought together once more large numbers of Jews from every part of the world. The Zionists are interested in establishing in Palestine an influential Jewish

settlement. * * * Its finances are in the best possible condition. It has a working membership of almost 150,000 with a million or more sympathizers. It owns 2 1-2 per cent of the land in Palestine. THE JEWISH POPULATION OF PALESTINE HAS DOUBLED IN THE COURSE OF TWO YEARS. The schools are making rapid headway. A great Jewish University is being planned with headquarters at Jerusalem. * * * The Turkish government has offered for sale the crown lands of Syria and Palestine, and * * * negotiations have already been opened by prominent Jews to purchase these lands."

The writer of the above quotes from a letter to the New York Times by Rabbi Pereira Mendes, a very learned gentleman, and the head of the Jewish orthodoxy of America, who says that "spiritual Zionism includes such Bible ideals for the weal of all mankind as a Court of International Arbitration, a Temple for Universal worship, provision for an education that shall fill the earth, not Palestine only, with the knowledge of the Lord, of Love, Justice and Righteousness (Jere. 9:23) as the waters cover the sea. (Isa. 2:3-4; 56:7; 11:9.) This is Zionism, and * * * it creates a world congregation and inspires ministers for the weal of the world."

Thus we see that there is a tendency towards just such a federation as we have outlined among statesmen, men of finance, men of politics, laboring men, the churches, and the Jews; and while these things in themselves do not prove anything apart from the statements of Holy Writ—nevertheless, as a straw will show the way the wind is blowing, so these things indicate that the world is being prepared for just such a leader as we have shown the Rider on the White Horse to be: and when he appears, all these classes will receive him as the one for whom they have been waiting, and he will speedily be proclaimed as the world's leader in the matters of government, commerce, industry, education and religion.

The Rider on the White Horse is typified by the King of Tyrus in Ezek. 28:11-19. This prophecy in a secondary sense refers to Ittaobulus, who was at that time the reigning prince of Tyre. and it had a partial fulfillment in the overthrow of Tyre by

Nebuchadnezzar 572 B. C. Its more complete fulfillment however, is to take place at the time that Israel and Judah are gathered together again. (Vs. 20-26.) By referring to chapters 26:1-28:19, it will be seen that this man built up a remarkable kingdom of commerce and because of his great success, his heart was lifted up and he desired to be worshipped by the people as a god. But it was finally shown up by the Lord that he was a man and no god. In chapters 28:12-18, there are things said in this lamentation against the King of Tyre which could not possibly refer to any mere man. For example, in verse 12, "*Thus saith the Lord God*: thou sealest up the sum, full of wisdom and perfect in beauty." This could not be said of a man. In verse 13, it says "Thou hast been in Eden the garden of God." No man living at that time could have been in Eden. Verse 14, "Thou art the anointed cherub that covereth; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." (V. 15.) "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." "Here (Vs. 12-15) as in Isa. 14:12, the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. The unfallen state of Satan is here described; his fall in Isa. 14:12-14. * * * But there is more. The vision is not of Satan in his own person, but of Satan fulfilling himself in and through an earthly king who arrogates to himself divine honors."* In this sense he is a remarkable type of this Rider on the White Horse who will, according to this prophecy, build a wonderful kingdom of commerce in the future, which will be utterly overthrown at the coming of the Lord. (Comp. Ezek. 26:1-28:19 with Rev. 18:19.) As the Rider upon the White Horse, this wonderful king will be the world's ideal man. He will be the greatest statesman, the greatest warrior, the greatest scholar and master of men that the world has ever seen; and so marvelous will be his exploits that in an incredibly short time, the whole world will be at his feet ready to ascribe to him divine honors.

This is the Prince of whom Daniel spoke in Chap. 9:27 who would make a covenant with the people of God for one week and

*Scofield Reference Bible.

in the midst of that week, break it by going into the temple and setting up the abomination that maketh desolate which acccording to Matt. 24:15 is in the future. This will bring about a revolt on the part of some against his blasphemous presumption that will introduce the Rider on the Red Horse. (Vs. 3, 4.)

This rider has power to take peace from the earth, implying that a world peace had been established and will no doubt bring about a period of great bloodshed. This will be the beginning of the Tribulation proper; and although it will be "the time of Jacob's trouble," it will also be visited upon the whole world. See Luke 21:34-36; Rev. 3:10 (R. V.) and will last three and one-half years.

SECOND SEAL

The Rider on the Black Horse (Vs. 5, 6) symbolizes an awful famine which is to follow this civil war, during which bread will be weighed out to man because of its scarcity—"a measure of wheat (selling) for a penny and three measures of barley for a penny." The word in the original for "penny" is *denarius,* equivalent to about 17 cents in American money and was the price of a day's labor. The word translated measure, is *choenix* and according to some authorities, equals 1 1-12 wine quarts; while others hold that it is equal to 1 1-2 pints. Now in order that we may understand the awful famine, it must be borne in mind that the purchasing power of money in those days was ten times as great as it is to-day; or in other words, a man could buy as much in ordinary times for his day's wages of 17 cents as a laboring man can buy to-day for $1.70. This would mean at the same ratio in our money that wheat would sell for $50.25 a bushel and barley for $16.75 a bushel. A measure of wheat was a day's ration for a slave on a march and was barely sufficient for his own subsistence. What must be the awful suffering then when there is nothing left for a man's family. It states also that the wine and the oil were not injured, which suggests to us that the rich will not only have plenty of money to buy wheat at this exorbitant price, but can also have the luxuries. This condition of affairs will no doubt bring to a head the strong feeling that now exists between capital and labor, and then the

THIRD SEAL

anarchism, nihilism and socialism which are all about us as a smouldering volcano, which are now being restrained by the Holy Spirit in the interest of His people, will then burst forth upon the world in all its terror—fulfilling to a degree beyond our comprehension the prophecy of Jas. 5:1-8.

Following this awful famine, comes pestilence under the symbol of the Pale Horse (Vs. 7, 8) followed by Death and Hades personified, suggesting to us that the awful death rate of those days will be such that it will seem as if the very regions of the dead were following in the wake of these judgments to grasp their victims. This is the time where the complete fulfillment of Ezekiel's prophecy (Chap. 14:21) will be realized.

FOURTH SEAL

It is not to be supposed that any one of these judgments ends before another begins, but they overlap each other and "by these four sore plagues" one-fourth of the world's population will be cut off.

The martyrs under the fifth seal in the 9th verse probably are those who are not ready when the Lord comes for his own but who were awakened by the snatching away of their friends to find that "God's Word means just what it says," and they turn to God in true repentance. And while they had missed the opportunity of the rapture, they bore witness for the Lord, and for this cause suffered martyrdom. One of the signs that this does not belong to the Christian dispensation is that they pray for vengeance upon their enemies and this is where the imprecatory Psalms come in. (See Psa. 28, 35, 54, 55, 58, 59, 64, 69, 70 and many others.) As Christians in this dispensation, we are to love our enemies and pray for them even as Stephen but in those days these Spirit-inspired Psalms will come into play when their enemies will really be God's enemies.

FIFTH SEAL

Verses 12 to 17 give the description of the sixth seal, disclosing great portents in the heaven and a great shaking of the earth. We understand this to be a description of events that will literally take place and this interpretation is in harmony

with the teachings of Jesus in Matt. 24:29, 30 which we understand are to be fulfilled literally. This shaking of the heavens and the earth will bring all classes and conditions of men to cry out to the rocks and mountains to hide them from the face of him that sitteth on the throne "for the great day of his wrath is come and who shall be able to stand." There are thousands now who laugh at the Christian for praying to God, who will then cry out to the very mountains to fall on them, and men who would not be seen in an ordinary prayer meeting will one day attend this GREAT UNIVERSAL PRAYER MEETING.

SIXTH SEAL

Summing up the teachings of this sixth chapter, it may be said that if Jesus should come for his Church to-day, the whole world is in readiness for the appearance of the Rider upon the White Horse. Under this Man of Sin who is typified by the Rider upon the White Horse, there will be a time of unparalleled peace and prosperity but its duration will be short, for when he is at the zenith of his power, the Lord will bring a series of judgments upon the world for granting him a worship that belongs to Jesus Christ. These judgments are covered by verses 4 to 17 and if we believe these things are true, how earnest ought we to be in these days of grace to improve every possible opportunity to save those about us from coming into such a time as this. If the Lord should come tonight, all these things would have taken place before the next seven years will have elapsed.

CHAPTER VII

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand

of all the tribes of the children of Israel. 5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. 6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. 7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. 8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Vs. 1-17.)

WE see here a lull in the ongoings of judgment between the sixth and seventh seals (Vs. 1-3) until God has sealed his servants in their foreheads, thus protecting them from the series of judgments that are to follow the opening of the seventh seal. The 144,000 who are sealed were undoubtedly converted through the preaching of the Two Witnesses which are mentioned in chapter 11. This number is literal and is taken from the twelve tribes of Israel. They will be God's witnesses during these days of tribulation and will be supernaturally protected

in the days of tribulation that are yet to come, in some such way as the Children of Israel were protected in Egypt during the great plagues there. (Ex. 9:25, 26; 10:21-23.) The sealing of these 144,000 is no doubt the complete fulfillment of Joel's prophecy (Joel 2:28-33) in the Baptism of the Holy Ghost which made them the great evangels to the Gentile nations. (See Micah 5:7; Zech. 8:13.) And, as a result of their testimony, together with the effect of the judgments upon the earth (Isa. 26:9. 10), vast numbers of Gentiles will turn to the Lord out of every nation, kindred, tongue and tribe, and will wash their robes in the blood of the Lamb and will therefore be caught up out of *the* Great Tribulation. (V. 14 R. V.) This company is not a part of the Church, for the Church sits on thrones while these stand before thrones. The elders wear crowns while these have palms in their hands. It was a great honor for David to stand before Saul; it was a greater honor to sit upon the throne of Israel, but to the overcoming Church is to be given the greatest honor that it is possible to receive—that of sharing His throne.

THE SEALING OF THE 144,000

There are some who have taught that there would be no opportunity for any one to be saved during the Great Tribulation, who had been left behind at the rapture of the Church. But we do not so understand the scriptures. It would seem from Chap. 3:19, that the Tribulation is coming upon them as a means of rebuke, with a merciful design in it towards those who would repent. (Cf. Lev. 26:14-42; Deut. 4:29-31.) Yes, dear reader, people will be saved during the Great Tribulation, but it will be through a mighty baptism of hunger, thirst, burning heat, and tears (Vs. 15-17); that is they will be called upon to pass through the awful times depicted under the seal judgments. And while it will be glorious to inherit such blessings as are promised to the Tribulation Saints, and to be saved thereby from the still more awful judgments that are to follow; God has something a great deal better in store for those who heed the Lord's injunction to be ready for his coming. See Matt. 24:43-47.

CHAPTER VIII

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne, 4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth; and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound. 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. 10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 .And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

(Vs. 1-13.)

THE TRUMPET JUDGMENTS

WHILE this outpouring of the Holy Spirit (referred to in chapter 7) resulted in the ingathering or sealing of these 144,000 of Israel and the conversion and translation of vast numbers of Gentile believers, yet there were multitudes who did not repent, and so we read of the silence in heaven after

the opening of the seventh seal, for the space of half an hour.

THE SEVENTH SEAL

This is a silence of awe; a silence of worship while the imprecatory prayers of the saints are being offered before God with much incense. (Vs. 1-4.) There follows immediately the answer to these prayers in another more terrible series of judgments upon the persecutors of God's people, and verse 5 describes the angel taking the censer and filling it with fire from the altar, casting it unto the earth, "and there were voices, and thunderings, and lightnings and an earthquake." Thus the very altar which formerly had plead for mercy for man now becomes the instrument of his judgment. There is no power so cruel as unrequited love. (Lu. 23:27-31.) How awful will be that judgment then when the altar will cry out against the people of those days.

After this ceremony takes place in heaven as recorded in verses 1-5, seven angels prepare themselves to sound, and there follows on this earth the very plagues of Egypt (see Micah 7:15) on a larger scale, and as the plagues of Egypt were literal, so these will be literal also, for a greater oppressor of God's people than Pharaoh is here.

This principle of increasing intensity of judgments will be found in Lev. 26:14-42, and this is the time when this prophecy is ultimately fulfilled. The design of these judgments being a national chastisement of Israel in order to lead them to repentance.

The first plague brings hail and fire mingled with blood which burns up a third part of the trees and all green grass.

FIRST TRUMPET

(V. 7.) In this as in all other plagues in this series, only a third part is affected—God thus mingling mercy with judgment which is doubtless an answer to the prayer of Habbakuk (see Hab. 3:2) that in wrath he would remember mercy.

Verse 8 presents a picture as it were of a great burning mountain (meteor) being cast into the sea causing one-third part of the sea to become blood and one-third part of all the creatures in the sea to die.

SECOND TRUMPET

While the author was lecturing on the shores of Lake Erie

in the summer of 1912, there came floating in shore one morning quite a number of dead fish, and the stench for some time was almost unbearable. Can we imagine then the awful condition that would follow as the result of the death of one-third of all the creatures that inhabit the waters of the world?

On April 15, 1912, the whole civilized world was shocked at the news of the sinking of the Titanic, but in the days referred to in this verse, the newspapers will describe in bold headlines the awful catastrophe where not merely one ship, but one-third of the shipping of the seas was sunk.

THIRD TRUMPET

The third plague likened to a star, is doubtless a burning meteor falling upon the fountains of water so that they become like wormwood (Greek *absinthe* which is the very quintessence of wormwood), and many will die because of this plague. (Vs. 10, 11.)

FOURTH TRUMPET

The next judgment is a smiting of the third part of the heavenly bodies and doubtless causing a great chill in the atmosphere and irregularity of the seasons bringing great discomfort to the inhabitants of the third part of the world. (V. 12.)

In verse 13, we see another intimation of the interest of the heavenly beings in these things that are going on in the earth, in the message of the mighty angel flying through the heaven crying "Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound." The conditions here at this time will be much worse than they were in Epypt, for the Jewish people have not only said "We will not have this man to rule over us" (see Lu. 19:14, 21), but the Gentile nations have also refused Christ as their Saviour and have turned upon God's witnesses and put them to death and thus their sin has become far greater than the sin of Pharaoh.

These things reveal to us something of the abhorrence of God toward people who are rejecting his Son and trampling his blood under their feet; and they constitute a fearful commentary to the statement as found in Heb. 10:25-31. Because Capernaum rejected the teachings and miracles of Jesus, he said it would be more tolerable in the day of judgment for Sodom

and Gomorrah than it would for that city. (See Matt. 11:20-24.) Christ condemns the city of Capernaum as being more wicked than Sodom and Gomorrah because they had sinned against so much greater light; but if those cities deserved such judgment, of how much sorer judgment will these people be worthy who not only have rejected the light that came to the people of Capernaum, but also the nineteen centuries of gospel light that has been theirs since Christ's death and resurrection? In the face of all this, and in view of the fact that they absolutely refuse to turn to God but harden their hearts still more, surely these people deserve nothing short of the literal plagues herein described. In view of these things then, it is probable that the portion of the world that will be affected by these plagues will be Palestine, together with what is known as Christendom. Personally, the writer would rather go into these times from darkest Africa than from so-called Christian America.

CHAPTER IX

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. 8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. 10 And they had tails like unto scor-

pions, and there were stings in their tails: and their power *was* to hurt men five months. 11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. 12 One woe is past; *and,* behold there come two woes more hereafter. 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. (Vs. 1-21.)

IN Chapter 8, we have seen the judgments of God in the realm of nature and providence. Now, we have a vision of the underworld. Men, who in the face of great light have rejected Jesus Christ as their Lord and Master and refused to have him reign over them, are now to have a taste of what it means to have the Devil and his hosts reign over them. An illustration of this principle in divine government is seen in 2 Chron. 12:1-8, "Nevertheless they shall be his servants that they may know my service and the service of the kingdom of the countries." This chapter therefore like the 8th is to be understood most literally.

FIFTH TRUMPET

We referred in the introduction to the demons who we have many reasons to believe were a Pre-Adamic race of beings, who in some way became involved in the original rebellion and fall of Satan, and for whose rebellion the earth became "without form and void." Many of them were condemned to roam

about in a disembodied state under the dominion of Satan. There are several allusions in Scripture which lead us to believe that others of the more malignant of them were bound in the bottomless pit. (Gr. *abussos.*) Compare Luke 8:26-31 where the legion of demons were cast out of the man and besought Jesus that he would not cast them into the deep. (Gr. *abussos.*) See also Matt. 8:28, 29 where in this record of the same incident, the demons said to Jesus "Art thou come hither to torment us before the time?" We also referred to the angels who kept not their first estate but were cast down to Tartarus. In 2 Peter 2:4 and Jude 6, we see that these malignant beings are being reserved unto the judgment of the great day where they will probably be let loose as a part of the judgments of that day, and that no doubt is what is here described under the symbolism of locusts. (Vs. 1-11.) That they are not literal locusts may be seen, *first,* from the fact that they are not to hurt the grass or any green thing or any tree (V.4)—the things that the natural locust would destroy. *Second,* they have intelligence; they were to distinguish between men that have the seal of the living God in their foreheads and those who do not have this seal. *Third,* they have a king over them (V. 11); while literal locusts have no king. "The locusts have no king yet go they forth all of them by bands." (Prov. 30:27.) The king's name is given both in the Hebrew and Greek tongue signifying that this plague will not only be upon the Jewish people but upon the Gentiles as well. While they are not literal locusts but demons from the bottomless pit under intelligent leadership, yet the torment that they inflict is a literal torment and is compared to the "sting of a scorpion when he strikes a man." (V. 5.) The scorpion is the most malignant of insects and while its sting is not necessarily fatal, it is exceedingly painful. Laborde, the great naturalist, describes a boy from a tribe which was noted for its great hardihood, as "writhing in agony and foaming at the mouth for several days" from the sting of one of these scorpions;* and these people will be tormented by this plague not only for several days, but for five literal months during which time, the power to commit suicide will be super-

*See Seiss' Lectures on the Apocalypse, Vol. II, Page 83.

naturally withheld from them. This is another expression of God's abhorrence of the sin of man who has used the body which was created to be the temple of the Holy Ghost as an instrument for the gratification of his own lust.

But still they did not repent, and God sent upon the earth another plague in the form of two hundred million spirit horsemen who destroyed a third part of the remaining inhabitants of the world. (Vs. 13-21.) These are not to be understood as literal horses, but as the Lord has spirit horses for the protection of his servants (2 K. 6:17), so Satan has his spirit horses who though now bound in the bottomless pit, will then be permitted to be let loose. During the plagues of Egypt when the first-born was slain, probably not more than one in ten were destroyed; but the record says "There was a great cry in Egypt for there was not a house where there was not one dead." (Ex. 12:30.) Imagine then the condition of the world when every third person has been cut off by the plague which has in it the very elements of hell fire itself, for fire and brimstone proceeded out of the mouths of these demon horsemen. (See V. 21.)

SIXTH TRUMPET

The author is well aware that his interpretation of this portion of God's word will seem too literal to many, but when we consider the state of society which is here depicted as it will exist in those days and compare these things with similar conditions in the past which God has met with literal judgments—then nothing short of these judgments could express the abhorrence of a holy God. The fact that God has visited such literal judgments upon Sodom and Gomorrah for their gross licentiousness; upon Egypt for its idolatry and the oppression of his people; and upon Jerusalem for breaking its covenant with him, leads us to believe that these judgments will be literal also. Every threat that God has made in the past concerning the judgment of any city that hardened their hearts against him after repeated warnings, was always fulfilled to the very letter. Over thirty prophecies concerning Christ were literally fulfilled during the last week of his life here on earth; many of them of seemingly minor importance and found in obscure places in the Word and extending over centuries of time before he

came; but every little detail was fulfilled. Any system of interpretation therefore that sets aside the minutest detail of any of these prophecies is not to be received, though there may be many striking analogies between the system and the things herein described.

It is thought by many that the world is getting better and that such a state of society as here set forth would be impossible among intelligent people, but Christ tells us concerning these times that as the days of Noah (when the earth was filled with violence), so shall also the coming of the Son of man be. Paul, in his second epistle to Timothy (3:1, 13) tells us "in the last days perilous times shall come" and "evil men and seducers shall wax worse and worse, deceiving and being deceived." We need only to look about us in Christian lands to see that the beginnings of these things are already upon us.

PRESENT DAY CONDITIONS

There are in Christian America several societies who openly worship the Devil. There are several heathen temples in the large cities of this land having many thousands of worshippers.

Murder is on the increase. In 1880 there were about 1800 murders. In January 1912, an address was given by Senator Borah in New York who made this statement, "During the year of 1911, 10,000 murders were committed in the United States and only two hundred of them brought to justice." Prof. T. W. Shannon in his book "Sour Grapes," makes the statement which he says is confirmed by the leading physicians, that there are in this country not less than 500,000 prenatal murders every year and in addition to this, 50,000 unsuccessful attempts. Children are brought into the world under these awful conditions to propogate still further the crimes of their parents.

The word for "sorcery" in the Greek is *pharmakeion*—the same word from which our word "pharmacist" is derived; signifying "the manufacture and use of drugs and medicines," especially for immoral purposes. It also signifies a commerce with evil spirits. That there is a legitimate practice of pharmacy we do not deny; but if the business were limited to the legitimate practice, not less than three-fourths of our modern drug

stores would have to close their places of business. There is in this country one wholesale drug house that puts out over six hundred preparations containing large percentages of habit-forming drugs, which practically have no healing powers whatever, but they undermine the morals and wreck the physical health of those who use them. These preparations are often put on the market for the sole purpose of gaining patrons, who after becoming addicted to their use, find themselves helpless victims of an awful habit that they are powerless to break, but which grows stronger and stronger until their lives are hopelessly ruined.

The awful increase in the cigarette habit in recent years is another phase of this pharmaceutical sorcery. It has been thought until very recently by scientists and physicians that the great harm caused by the use of cigarettes was due to the nicotine in the tobacco; but by recent analyses by expert chemists employed by the London Lancet, is was found that the tobacco used in cigars or ordinary smoking tobacco contained vastly more nicotine than that in cigarettes, and yet neither were so deadly in their effect upon the health and morals of the user. This led them to a further search and in that search traces of furfural were found—a poison fifty times as deadly as the poison contained in alcohol. It has been understood for some time that the preparation of cigarettes was a profound secret known only to a very few persons. The above explanation accounts for the cause of the great increase in the use of cigarettes —over 25 billions being consumed in the year 1916. Their use, however is no longer confined to men, but is finding an increase among women and even many of our high school girls. Such is the awful demoralizing effect of this habit that many of our large corporations will not have a man in their employ who is known to be a user of cigarettes.

The awful commerce with evil spirits through spiritualism is also increasing.

Licentiousness in all its forms is becoming more marked in the lives of the people. The looseness with which the marriage tie is held by thousands is bringing about a deplorable state of

affairs in the modern home—over 350,000 being divorced in the United States during the last year.

Then too, the dreadful curse of the social evil is growing with amazing rapidity. The White Slave traffic has reached such a state that it has become a source of great profit to many. In Chicago recently, one of these places was found to have a regular system of book-keeping where the profits for one year over and above all expenses were $40,000. It is estimated that the awful ravages of the social evil causes the death of 60,000 women and girls every year, whose places are filled—many of them from homes of refinement, who are often led to these places against their own will and are held there until death frees them from the awful bondage. Statistics show that this traffic is on the increase, not only in large cities but in small obscure places.

The crime of theft of every description has increased rapidly within the last few years. Political graft in high places is becoming more and more common; as is the high-handed robbery of the poor on the part of the Trusts who often keep back their wages by fraud. Dishonesty in commercial circles is increasing.

These things are only indications of what these tribulation days will be. The conditions now existing, which are to wax worse and worse according to God's word, are going along side by side with the preaching of the gospel; and if such conditions are possible under the gospel dispensation, it is plainly evident to every thoughtful person that the condition of society —when the Church which is the light of the world and the salt of the earth, has been taken out from the midst of it—will be corrupt almost beyond our comprehension. Surely such a condition of affairs deserves the judgment of the God that is revealed in the Bible and however much of horror fills our hearts, because of this description, let us try not to explain away these things but rather to do our utmost in warning those about us to be ready for the Lord's return. During this present day of grace, there is hope for anyone who may have gone to the fullest limit of the crimes here depicted; for there is still power in the blood of Jesus Christ to cleanse from all sin and save to the uttermost, all that come unto God by him. Therefore in view

of these things, shall we not ask God to put a real burden on us in behalf of the precious souls who are rushing thoughtlessly, ignorantly on into these days,—that they may turn to God in repentance before the day of grace closes, and they are brought face to face with these awful judgments?

CHAPTER X

And I saw another mighty angel come down from heaven clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, 3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prosphesy again before many peoples, and nations, and tongues, and kings. (Vs. 1-11.)

THIS section, comprising chapters 10:1 to 11:13 has presented many difficulties to expositors in the past, especially among those who have thought that this portion of the book contains symbols of things which are to take place in the history of the Church: but if we have been correct in our outline of these Divisions, then these events belong to the period of time after the Dispensation of Grace has been completed and therefore at the

time when God again takes up his dealings with Israel. Many of the difficulties heretofore encountered are removed by this view and we are convinced that this portion of the book is in harmony with the plan followed by the scriptural writers from the very beginning which is known as "the Law of Recurrence." By this method, the sacred writer goes over a series of events in general outline and then recurs to them again when any additional details are given which would have interrupted the course of his narrative. An example of this may be seen by comparing the story of the creation of man and woman in Gen. 1 and 2. Gen. 1:26, 27 gives the general account of their creation; while Gen. 2:7-25 recurs to the subject again and gives additional details.

LAW OF RECURRENCE

And so in this study, we have seen that the occasion of the Great Tribulation was the desecration of the temple in Jerusalem at the beginning of the last half of the 70th week of Daniel (Chap. 6:4), but the temple is not mentioned until we come to this section when the writer recurs to these times and gives us the account of his measuring the temple, and the statement of the angel that the Gentiles are to tread the city under foot "forty and two months." (Chap. 11:1, 2.)

Again we have seen the conversion and sealing of the 144,000 out of all Israel (Chap. 7), for which there was no cause shown in that connection; but in this section we find the cause for their conversion: the writer recurring to these times and giving us an account of the prophesying of the Two Witnesses (Chap. 11:3), the duration of which time corresponds to the three and a half years of the last half of the 70th week of Daniel referred to above.

Verses 1-8 describe a "mighty angel" of great dignity and power—nevertheless a created being, and therefore one of those "ministering spirits sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.) This angel was commissioned of the Lord to show unto his servant John the duration of those awful times of persecution that his people Israel will have to undergo in those days in order that they might be encouraged to "endure to the end" and therefore be saved at the appearing of the

THE MIGHTY ANGEL

Lord. This passage should be studied in connection with Dan. 12:7; Matt. 24:7-31; Rev. 15:1; 16:17 in order to fully understand the angel's message.

As we have seen in our study of the previous chapters of this book, God's ancient people Israel, will offer up their prayers to him in the language of the imprecatory Psalms (See exposition of chapter 8), and the angel is doubtless sent in answer to those prayers, his statement in Vs. 5-7, being designed to comfort those who will have to endure those things that we have already described. The angel did not mean to convey the idea in V. 6 that time was to cease "in the days of the voice of the seventh angel," but that "when he shall sound"* then is finished the mystery of God according to the good tidings which he declared to his servants the prophets (V. 7 R. V.); that is, the time of Israel's subjection under Gentile Supremacy will be finished: and all the glorious things that have been promised to them through the prophets (that are yet unfulfilled) will be realized.

THE LITTLE BOOK

The "little book" which he had opened in his hand (V. 2), no doubt contained the burden of the apostle's further prophesying "before many peoples, and nations, and tongues, and kings" (V. 9) and doubtless this prophecy is given to us in the remaining Chapters of this book.

THE SEVEN THUNDERS

The messages "which the seven thunders uttered" (Vs. 3, 4) are not revealed, but we understand that they are mentioned in this connection together with the glorious apparel of this wonderful being by way of emphasizing the importance of his message.

Let us keep in mind as we study these things the difference between the vision which John saw nearly 1900 years ago, and its actual fulfillment which is yet to take place in the future; for this is a part of "the things that must shortly come to pass"

*[Not "is about to sound" (R. V.), nor "when he shall begin to sound" (A. V.)—for "melloo" (Gr.) with the infinitive often signifies "that which will come to pass by fixed necessity, or divine appointment." See Matt. 11:14; 16:27 and Rev. 3:10. See also Thayer's Lexicon of the New Testament, under "melloo" 2, C. (Quoted from Mead's "Apocalypse of Jesus Christ" P. 135).]

that was given to the churches and for which the seven-fold injunction was given in Chaps. 2 and 3—"He that hath an ear, let him hear what the Spirit is saying to the churches," and we will do well to take heed to these things (2 Pet. 1:19-21), so that we may not only escape these things that are coming to pass (Lu. 21:34-36), but that we may be the means of reaching others and warning them lest they also suffer the things that will come upon the world during these Tribulation times.

EATING THE BOOK

The command to eat this book (Cf. Ezek. 2:8-3:3; Jere. 15:16) which was given to the apostle, John (Vs. 8-11), signifies that in order to be qualified for his further ministry of prophecy to "many peoples and languages and tongues," he must appropriate the message to himself; and so we read that as he ate it, it became sweet as honey in his mouth but in his belly it was made bitter. As he looked down the vista of time and saw the glories that were coming to his people, it filled him with rejoicing—symbolized by the words "it was in my mouth as sweet as honey"; but as a true patriot of his people, Israel, when he saw the awful troubles that were coming to them in this the "time of Jacob's trouble" (Jere. 30:4-7), it filled his soul with bitterness as suggested by the words "my belly was bitter."

The lesson we get from this is that if we are to be effective servants of God in bringing this message to those about us, we must "eat the book"; or in other words, appropriate its messages to ourselves. We must take the telescope of faith as one has said, and look up into the heavens and see all the glories of the redeemed and what they may be saved unto—then we must also look at the dark pictures given in this book of what it will mean to a soul to be lost, to enter into the Tribulation days without Christ—until we have such a compassion for them that we will lay down our life if necessary to save them from these things.

As an example of this truth—one of the most remarkable revivals in the history of primitive Methodism, came about as the result of the meditation of William Clowes upon this portion of the Word, until it so filled his soul with bitterness be-

cause of the things that were coming upon the people if they did not repent, that he went into the woods to pray and while in prayer, the spirit of weeping came upon him for them and he received a mighty Baptism of the Holy Spirit which made him such a mighty witness for God that several thousand souls were brought into the kingdom as a result of that baptism of love.

It was Jonathan Edward's conception of this portion of Scripture that made him the mighty man of God that he was and brought about a revival in New England, the moral effects of which have never been exceeded since Pentecost.

CHAPTER XI

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. 3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a

cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. 14 The second woe is past; *and,* behold, the third woe cometh quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (Vs. 1-19).

THIS chapter indicates that God has taken up his dealings with Israel again. The statement in Dan. 9:27 that "in the midst of the week he (i. e. the Prince) shall cause the sacrifice and the oblation to cease," implies the rebuilding of the temple and the establishing of the ancient sacrifices again, and this work of measuring the temple area indicates that God has taken possession of it for himself.

THE TEMPLE REBUILT

The forty and two months of V. 2 are literal months—not 1260 years, but 1260 days, and belong to the last half of the 70th week of Daniel. The forty and two months of this verse, the 1260 days of V. 3 and 12:6, the time, times and half a time of Chap. 12:4, the last half of the 70th week of Daniel 9:27,. and the time, times and a half of Daniel 12:7 are all synonymous terms.

We have seen in our introduction regarding the 70 weeks of Daniel that they were weeks of years, that sixty-nine of these weeks of years (or 483 years) were fulfilled to the very day from the time of the going forth of the command to restore and build Jerusalem, to the entrance of Christ into Jerusalem as the King of the Jews. These were literal weeks, or sevens of

years, and it must follow in harmony with that prophecy that the remaining week of seven years, will be literal also.

THE TWO WITNESSES

Who are the Two Witnesses of V. 3 who are to prophesy? That one of them is Elijah is very plain from Mal. 4:5, 6 and the statement of Jesus (Matt. 17:11) where he says that Elijah is to restore all things and refers to his ministry as being still future. John indeed came in the spirit and power of Elijah but many of the things which were prophesied concerning Elijah, were not fulfilled in John.

In regard to the other Witness, some hold that this is Moses because the miracles the Witnesses had power to perform in those days were similar to those which were wrought by Moses in Egypt, but Moses died and was buried and has a resurrected body which is incapable of death. (See Lu. 20:35, 36, Cf. Vs. 7, 12.) Enoch, who was the prophet of judgment and prophesied before of the Lord's coming, was like Elijah, taken up to heaven with his natural body in all probability to be preserved for this very time along with Elijah. According to the tradition of the Arabs, Enoch wrought miracles before the flood. These are the only two men we have any record of in the scripture who have been taken up to heaven with their natural bodies, that are capable of death. This is said to be the significance of the question which the people put to John, (John 1:21) "Art thou Elias or that prophet?"—"that prophet" in their minds always referring to Enoch. While we do not wish to dogmatize on this, it is our firm conviction that this latter interpretation is correct.

The statement in V. 3 (last clause) that these "Two Witnesses * * * shall prophesy a thousand two hundred and three score days, clothed in sackcloth," sackcloth being an emblem of national sorrow, (See Esther 4:1-4) implies that this will be a time of great suffering among the people of Israel, and therefore that their prophesying, at least, for the most part, will take place during the last half of the 70th week of Daniel, or during the time of the Great Tribulation. That this is the time of their ministry may be further seen by the fact that immediately after the description of the events connected with their death and resurrection (Vs. 7, 13), the announcement is made of the sound-

"That prophet" is one like Moses who prophesied that God would raise up. Deut 18

ing of the seventh trumpet (V. 15), which is to bring about the consummation of the purpose of God in the Great Tribulation. (Comp. Chap. 10:7 with 15:1.)

Verse 4 must be studied in connection with Zech. 3 and 4, if we would understand the meaning of the angel, in the use of this figurative language. The "two olive trees" of Zechariah's vision (Chap. 4:10-14), were, at least in a secondary sense, Joshua and Zerubbabel. For, like as the oil flowed through the golden pipes into the candlestick, so the Holy Spirit wrought through these men, thereby enabling them to rebuild the temple, and to establish the worship of the true God, amid the surrounding darkness of heathenism.

In like manner these Two Witnesses will be enabled by the power of the Holy Spirit to cause the light of God's truth to shine out in the midst of greater darkness and opposition of Satan than even these men had to endure.

THEIR MESSAGE

The message of these Two Witnesses will doubtless be similar to that of John the Baptist, who came in the spirit and power of Elijah (Lu. 1:16, 17); namely, the preaching of "the gospel of the kingdom" (Matt. 24:14), and the necessary preparation for it, the imminence of the Lord's return in power (Jude 14, 15) to take possession of the governments of the world, and to call them to account for their faithlessness in ruling this world for him as we have seen in our study of Chaps. 4 and 5. They will apply this portion of the word of God, which we are now studying, to the events that will take place in those days, together with the other prophetic portions of scripture which refer to the "Day of the Lord" (see Isa. 2:11, Ref's.). They will appear on the scene just about the time that the Rider on the White Horse has reached the zenith of his power, and will probably turn many from their allegiance to this false Messiah, who will turn to the Lord in true repentance—which will arouse the wrath of the Antichrist to such a degree that he will seek through the false prophet (Chap. 13:11-17; 19:20) to compel his subjects on pain of death to render to him the worship that belongs to God alone. This, in our judgment will be the cause that will introduce the great persecution symbolized by the

"red horse" of Chap. 6:4 and which is to "take peace from the earth."

We have a description in verses 5 and 6 of the miraculous powers of these Two Witnesses. These verses give us a further explanation of the figurative language of V. 4; namely, that it is the miraculous power of the Holy Spirit with which these men are endued, that will enable them to accomplish their ministry during those days of apostasy and unbelief. These verses should be studied in connection with 2 Thess. 2:3-12 and Rev. 13:11-17 which describe the miraculous powers of the Man of Sin and his false prophet, by which they will seek to deceive the people as to their real character and identity. And in order to offset these conditions, these Two Witnesses will be equipped with the powers which are here described, and which are appropriate to the times during which they will have to minister. The statement in verse 6 that "these have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will," seems to imply that the awful famine we have described in our exposition of Chap. 6:5, 6, together with the plagues that are described in Chaps. 8 and 9, were brought about through the prayers of these Two Witnesses (Chap. 8:1-5), and that they were visited upon the people as was the famine in the days of the apostasy in Israel (1 Kings 17:1-18:40), with a design to lead men through repentance and faith to render to the Lord the glory that is due to his name.

THEIR MIRACULOUS POWER

Thus we have here another proof that this section is to be interpreted according to the Law of Recurrence (Chaps. 6-9) describing these events from the standpoint of the agencies that proceed from the throne of God, and this section describing the same events by this law from the standpoint of the earthly agencies. Thus we have a valuable hint as to how closely the heavenly and earthly agencies are united in this great work of redeeming the world from the power of sin and the deceptions of Satan.

That their ministry will be effective is implied in the

prophecies of the Old Testament concerning the future ministry of Elijah, and we believe that the conversion and sealing of the 144,000 out of all Israel who are to be preserved through the Great Tribulation, and who will be the first-fruits of the national repentance when Jesus appears to Israel as their long-looked-for Messiah (Comp. Zech. 12:10-14 with Rev. 7:1-8; 14:1-5), will be brought about through their ministry, as well as the "great multitude which no man could number out of every nation, and of all tribes and peoples and tongues" which "came out of the Great Tribulation and—washed their robes in the blood of the Lamb." (Chap. 7:9-17 R. V.)

THE RESULT OF THEIR MINISTRY

Verses 7-12 describe the close of their career, when the Beast will kill them and after they lie unburied for three days and a half, the Spirit of life from God enters into them and they stand upon their feet and ascend to heaven in a cloud to the great consternation of their enemies. Their ascension to heaven is accompanied by a great earthquake which caused the death of 7000 men, while the rest were affrighted and gave glory to the God of heaven.

THEIR END

All of this passage of scripture then is to be understood literally with the exception of V. 8 where it says that "their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt." And the fact that it states it is *spiritually* so-called, is a strong proof that where there are no such qualifiying terms, the passage is to be understood literally. But that his servants (Chap. 1:1-3) may not be at a loss to know as to what city he had reference, he adds "where also our Lord was crucified" which of course was Jerusalem.

PRACTICAL LESSONS

There are at least three practical lessons to be drawn from the ministry of these Two Witnesses.

First, notwithstanding the adverse circumstances in which a servant of God may be placed and the oppositions of Satan with which he may be surrounded, he has an equipment in the mighty Baptism of the Holy Ghost that is equal to every

emergency, and this divine equipment will render his ministry effective for God.

Second, the Lord's servant is immortal until his life work is ended, for it was not until their testimony was finished that the Two Witnesses were put to death.

Third, when God permits evil to come to his children, it is always overruled to their good, and with greater glory to himself. (Vs. 7-13.)

The writer having completed his account of the Two Witnesses resumes the regular course of his narrative where he left off at Chap. 9:21, and the earthquake which he describes in V. 13 follows Chap. 9:21 in point of time and completes the second woe.

THE SEVENTH TRUMPET

Verses 15-18 describe the events which take place in heaven at the sounding of the seventh angel. There are no special judgments mentioned in this connection as the writer has other details to give before describing those judgments.

The convulsions which follow the opening of the temple of God in heaven are the premonitions of coming judgment as we have already seen in our study of the earlier chapters of this book. (Chaps. 4:8; 8:5.)

CHAPTER XII.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should

feed her there a thousand two hundred *and* threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.
(Verses 1-17.)

WE have in this section (Chaps. 12:1-15:4) another instance of the Law of Recurrence. Thus far the prophet has given us an account of the events that will take place during the Great Tribulation from the time the Lamb receives the seven-sealed book from the hand of him that sat upon the throne, to the time of the sounding of the seventh angel; but before giving an account of the sounding of the angel, the writer pauses in the regular course of his narrative and by the Law of Recurrence, goes over the whole period which he had traversed in point of time (Chaps. 4:1-11:19), to give particulars concerning the Tribulation, which would have interrupted his narrative before—in order that we might better understand the reasons why God will visit such terrible judgments upon men as are described in the next section. (Chaps. 15:5-20:3.)

WOMAN
DRAGON
MAN-CHILD

This section then, beginning with chapter 12:1 follows immediately in point of time the events that are described in Chap. 4:1, 2 and gives an account of the sufferings that the people of God will have to endure in those days at the hands of Satan, and their final triumph over him as they stand upon the sea of glass and join the song of Moses and the Lamb. (Chaps. 15:2-4.)

In Vs. 1, 3 of this chapter the writer calls attention to the wonders which he saw in heaven. By the use of this word "wonder" (Gr. *semeion*—"a sign, symbol or wonder") he has given us the key whereby we are to understand that the things described in this chapter are to be taken symbolically rather than literally. But notwithstanding the fact that the Holy Spirit has seen fit to use symbols in this connection, the reader need not be at a loss to understand their meaning, if only particular attention is given to the interpretation of these things as he has caused it to be written for our instruction in the context as well as other portions of the word of God.

The symbol of "the woman and her seed" is one of the oldest and most familiar figures that is mentioned in the word of God. Ever since God made the promise to our first parents after their fall, that "THE SEED OF THE WOMAN should bruise the serpent's head" (Gen. 3:15), this symbol has been used to represent his people in their collective capacity. See Solomon's Song 6:10; Isa. 51:3, 11; 52:1, 2; 54:1-17; 66:7-13; Hosea 2:14-23. We understand therefore that this symbol has a similar meaning as it is used in this connection. Again, this company of believers is sometimes styled "the light of the world" (Matt. 5:14-16; Phil. 2:14-16) and this Woman is therefore appropriately described as being "arrayed with the sun." It is also stated that these believers are "the children of the day," and therefore "not of the night, nor of darkness" (1 Thess. 5:5), and we understand that this is the significance of the statement that "the moon (the queen of the night) was under her feet." The intercessory prayers of the people of God for the conversion and sanctification of others is often likened in scripture to the experiences of a mother in giving birth to her children (Gal. 4:19; Col. 4:12), and so we read of this Woman that "she

being with child cried, travailing in birth, and pained to be delivered." By a careful comparison of the scriptures to which we have called attention, with the statement that is made in Vs. 10, 11 concerning a company of people which are designated as "our brethren," we gather that this symbol of the "woman and her seed" is a pictorial representation of the people of God from the time of Seth—when men first began "to call themselves by the name of the Lord" (Gen. 4:26 Marg.)—to the second coming of Jesus Christ; and that the sufferings which this symbolic Woman experiences is a representation of the consummation of all the sufferings that the people of God have had to endure at the hands of Satan, from the time that Cain, "who was of that wicked one," slew his brother Abel (Gen. 4:1-12; I John 3:12), up to and including the time of the Great Tribulation. There have been some awful persecutions of the people of God in the past, but the sufferings that the people of God (who because of their lack of watchfulness will be left behind at the rapture of the Saints) will have to endure in those days, will be the climax of all of Satan's efforts in this direction, and it is the fervent prayer of the author that all who may read this book "may be accounted worthy to escape the things that are coming to pass, and to stand before the Son of Man." (Lu. 21:34-36.)

The symbol of "the great red dragon" (V. 3), is a pictorial representation of "that old serpent, called the Devil, and Satan." (V. 9.) The "seven heads and ten horns" of this Dragon, represent the consummation of his efforts, through his control of the governments of this world, to persecute the true worshipers of God, and to secure for himself that worship which belongs to God alone (See Lu. 4:5-8); "seven" being the number in this book to denote dispensational fullness or completeness. (Further particulars concerning these "seven heads and ten horns" will be given in connection with our exposition of Chaps. 13 and 17.) The description that is given of his tail drawing "the third part of the stars of heaven" (V. 4) is doubtless an allusion to his original rebellion in heaven, at which time one-third of the angels joined issue with him, and for this cause were removed from their office, and in those days will be cast down to the earth with

Satan (V. 9) and eventually into the bottomless pit. See Isa. 14:12-15; Ezek. 28:12-19; Chap. 20:3.

The Man-Child referred to in Vs. 3, 4, 5 represents the overcoming saints of this Dispensation of Grace who will be ready to be caught up to meet the Lord in the air in fulfillment of I Thes. 4:13-17. Cf. Rev. 2:25-28. (See chart for the "morning star" over the letter "M" which indicates the meeting place of these overcoming saints with their Lord, located at the right of the Dispensation of Grace.) This is also the same company of believers to whom the Lord gave the promise found in Chap. 3:10 R. V. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." Cf. Lu. 21:34-36 R. V. We have seen this company which are here represented by the Man-Child in chapters 4 and 5, as they joined in the song of praise to the Lamb because he had taken the book and opened the seals thereof. There was no mention however in that connection of their being caught up to heaven, the description of these things being reserved to this place in the narrative to show the occasion of Satan's being cast out of his home in the heavenlies. (See chart where Satan is represented by the crooked line at the top which shows "the trail of the serpent" in the world from the Garden of Eden to the time of the Great Tribulation.) When these overcoming saints are caught up to heaven, Satan will try to intercept them, but Michael (the Archangel) and his angels will fight against the Dragon and his angels who will be overcome and cast out of heaven unto the earth having great wrath knowing that his time is short, and his being cast out into the earth, will constitute one of the principal features of the Great Tribulation. (See the "trail of the serpent" across the place on the chart which is inscribed "One Week—7 years.")

In verses 13-16, the Apostle describes the fearful persecutions which this symbolic Woman will have to endure in those days. She will receive a measure of protection, however, from the power of the Dragon, for 1260 days; which, in all probability, corresponds to the first half of the 70th week of Daniel. This intervention of the Lord in the behalf of the Woman, only angers

the Dragon the more, and it is said of him in V. 17, that "he went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

CHAPTER XIII

AND I stood upon the sand of the sea; and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? Who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to contiune forty *and* two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into capacity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. (Vs. 1-10.)

WE have in this chapter a continuation of the narrative of events referred to in chapter twelve concerning the wrath of the Dragon because of his being cast out of heaven by the angels, and the persecution that the people of God will have to endure on that account. Having failed in his attempt to destroy the Woman by means of the water which he cast out of his mouth, the earth having "helped the woman," he turns away in his wrath to find human instrumentalities through whom, and by whom, he may carry out his malignant design against the Woman and the "remnant of her seed."

As he, that is the Dragon, "Stood upon the sand of the sea," the Apostle saw a Beast (Gr. *therion*,—"a wild beast") "coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, * * * and the dragon gave him his power, and his throne, and great authority." (Chaps. 12:13, 13:2 R. V.)

From the above quotation, it will be readily seen, that the language of this chapter, like that of chapter twelve, is largely symbolical; but by keeping in mind the general scope of this part of the book, and trusting the blessed Holy Spirit to guide us in understanding its meaning, we will find that the interpretation of this symbolic language will be comparatively easy. (See Jno. 14:26; 16:13-15.)

First of all, then, it must be borne in mind, that all of the prophetic statements of Division Three, comprising Chaps. 4:1-22:5, are to have their fulfillment in the future, after this present Dispensation of Grace has run its course, and the rapture of the Church has taken place, and that therefore none of these things have as yet, even begun to be fulfilled.

In the second place, we must bear in mind, that whatever statements are made in the context, by way of interpretation of these things, are to be understood in their plain, literal, and obvious sense; for, nearly all the confusion that has arisen in connection with the interpretation of this chapter, has been because man could not quite believe that "God means just what he says."

There are some very pertinent remarks along this line in the introduction of a recent book,* which we take pleasure in quoting in this connection:

"In the case of Divine prophecy, the process of corrupting has been far more complex and varied, though its object was always the same, that is to say, to prevent men from receiving the predictions of God in their plain and natural sense, and so to deprive those predictions of their spiritual power. To this result Praeterist and Post-millennialist, Historicist and Mystic, have all contributed, and dire has been the confusion.

*"The Great Prophecies of the Centuries Concerning Israel and the Gentiles", by G. H. Pember. M. A.; pp 15-18.

"But we need not despair. Let us rather ponder the words of the Lord Jesus to the disciples who were journeying toward Emmaus, and we shall both perceive the cause of all error, and be enabled to discern the narrow way of truth lying straight before us. 'O foolish men,' He said, 'and slow of heart to believe in all that the prophets have spoken!' Slow of heart, not to understand, but to believe! For there has never been any difficulty in understanding the prophecies, if men could but have believed them; it is in that point that they have failed.

"God's revelation of things to come predicts unwonted and supernatural events, the catastrophe of the present order of the world; and His ways of effecting His purpose are often perplexingly diverse from our ideas. Hence there is but one course open to us, to believe with the confidence of children whatever He has spoken, and to know that, however impossible it may seem to men, He will cause His counsel to stand and His pleasure to be done. But the majority even of Christians seem to lack faith for this; and, consequently, they fritter away the supernatural in His revelation, and do not scruple to alter his arrangements, or to transfer its application, and so to bring it into accord with their own notions of congruity.

* * * *

"Striving, then, to avoid the errors of these diverse schools of interpretation, we desire to approach our subject with a solemn sense of its importance, in simple faith, and praying that we may be enabled to believe all that the prophets have spoken, and may neither add to nor take from their words.

"For God has not given His marvelous revelations in vain. And the perilous days in which we live, the decline of faith, the ominous appearance of all the signs of the end, and the consequent nearness of the time in which we must see our Lord face to face, combine to urge upon us a more diligent and unbiased study of those prophetic records, from which we may perchance, at last bring forth what God has laid in store for such a time as this—truth hitherto neglected, but which may now relieve our perplexities, strengthen our faith, and help to bring us spiritually unscathed through whatever may lie before us."

There are four distinct symbols in this chapter. These are:

the dragon, (Vs. 1, 2, 4, 11) *the sea,* (V. 1) *the beast out of the sea,* (Vs. 1-10, 12, 14, 15, 17, 18) and, *the beast out of the earth,* (Vs. 11-17). The "dragon" has the same significance here as in chapter twelve, and represents "that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Chap. 12:9.) The "sea" referred to in verse one, undoubtedly has the same meaning as the "many waters" of chapter 17:1, 15, which according to the interpretation given by the angel, are "Peoples, and multitudes, and nations, and tongues."

THE BEAST OUT OF THE SEA

The symbol (or "mystery" Cf. Chap. 17:7) of the Beast, is referred to thirty-two times in the book of Revelation; (Chaps. 11:7; 13:1, 2, 3, 4, 12, 14, 15, 17, 18; 14:9, 11; 15:10; 16:2, 10, 18; 17:3, 7, 11, 12, 13, 16, 17; 19:19, 20; 20:10) and is undoubtedly an allusion to the vision which Daniel saw concerning four great beasts coming up out of the sea. His description of the vision is in part as follows:

> "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. 2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven broke forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it. 5 And behold another beast, a second, like to a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth; and they said thus unto it, Arise, devour much flesh. 6 After this I beheld and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; It devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns.
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> * * * *
>
> 15 "As for me Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the in-

terpretation of the things. 17 These great beasts, which are four, are four kings, which shall arise out of the earth.

* * * *

23 "Thus he said, The fourth beast shall be a fourth kingdom upon the earth, and shall tread it down, and break it in pieces." (Dan. 7:1-7, 15-17, 23 R. V.)

By comparing the above scriptures which refer to the Beast with the inspired interpretation of Daniel's vision of the four beasts, we gather that this symbol represents a future world empire composed of ten federated kingdoms, symbolized by the "ten horns" which will include all of the present sixty-four independent nations of the earth.

"The ten horns which thou sawest are ten kings, which have received no kingdoms as yet; but receive power as kings one hour with the beast. These have one mind, and they shall give their power and strength unto the beast. (Chap. 17:12, 13.)

* * * *

"And power was given him over all kindreds, and tongues, and nations." (V. 7.)

This symbol also represents "the emperor, who is emphatically *the* beast." Politically considered then, this symbol represents an Empire. Personally considered, it represents an INDIVIDUAL. The "seven heads" of the Beast represent the consummation of the Age-duration of Satan's activity through the seven great world empires of history and prophecy, to destroy the testimony of the true worshipers of Jehovah, and obtain that worship for himself.

"The 'seven heads' * * * are seven kings (or kingdoms). The five are fallen; the one is, and the other is not yet come." (Chap. 17:9, 10 Am. Std. Ver.)

The five that were fallen are: Babylon, Medo-Persia, Greece, Egypt, and Syria. The one that then was, is Imperial Rome, the one that is yet to come, is the future World-Empire of the Beast, seven being the number in this book which stands for dispensational fulness or completeness. The Dispensation of Grace being now past, and God having taken up his deal-

ings again with Israel, we have here a comprehensive symbol of the seven great world powers that were to have the supremacy over the Jewish Nation, as a means of national chastisement because of their forsaking the covenant of their fathers, and especially their rejection of Jesus Christ as their Messiah.

The kings of each of these world powers that are now past, were without exception blasphemous kings, claiming divine honors for themselves,—which is doubtless the significance of the phrase in V. 1, "And upon his heads the names of blasphemy"—but this future World Emperor will far outreach any who have preceded him in his blasphemous pretensions. This Emperor is undoubtedly identical with the Little Horn out of the fourth beast of Daniel's vision, which he describes thus:

> 6 "After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: It devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns. 7 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.
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> * * * *
>
> 19 "Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 and concerning the ten horns that were on his head, and the other horn which came up, and before which three fell; even that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. 23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And

> he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and a half a time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Dan. 7:7, 8, 19-26 R. V.)

A recent author has shown that there are five points of identity between the Little Horn out of the fourth beast of Daniel's vision, and the Beast of Revelation, as follows:

1. "The little horn was a blasphemous power, 'He shall speak great words against the Most High.' (Dan. 7:25.) The leopard beast of Rev. 13:6 does the same. 'He opened his mouth in blasphemy against God.'

2. "The little horn made war with the saints, and prevailed against them. (Dan. 7:21.) This beast also (Rev. 13:7) makes war with the saints, and overcomes them.

3. "The little horn had a mouth speaking great things. (Dan. 7:8, 20.) And of this beast we read, (Rev. 13:5) 'And there was given unto him a mouth speaking great things and blasphemies.'

4. "Power was given to the little horn to continue for a time, times, and the dividing of time. (Dan. 7:25.) To this beast also power was given for forty-two months. (Rev. 13:5.)

5. "At the end of that specified period, the dominion of the little horn was to be taken away. (Dan. 7:26.) At the end of the same period, the leopard beast was himself to be 'Led into captivity.' (Rev. 13:10.)

"Here are points that prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the *same time,* occupy the *same territory,* maintain the *same character,* do the *same work,* exist the *same length of time,* and meet the *same fate,* those symbols represent the *same identical power.*

"Now all the particulars above specified do apply alike to the little horn, and the leopard beast of chapter 13, showing that these two symbols represent the same power."

It is generally conceded by interpreters, that the fourth beast represented Rome. According to the details of this

prophecy of Daniel the Little Horn should arise after the Roman Empire had been divided into ten kingdoms, symbolized by the ten horns. We understand that these ten kingdoms will be in existence at the time of the restoration of the Jews to Palestine, and their becoming established again as a nation with Jerusalem as their capital and center of worship.

The four beasts of Daniel's vision are represented on the chart, under the second division of the Dispensation of Law inscribed "Gentile Supremacy," and the Little Horn out of the fourth beast by the man with crown and scepter, at the right of the Dispensation of Grace, over the place inscribed, "One week—7 years."

NAMES OF THE BEAST

The Beast is also to be identified with "The Assyrian" (Isa. 10:5-34; 30:27-33. Micah. 5:4-6); "The King of Babylon" (Isa. 14:1-27); "The Little Horn out of one of the four horns of the He Goat" (Dan. 8:9-12, 19-25); "The Prince that shall come" (Dan. 9:26, 27); "The King" (Dan. 11:36-39, Cf. Isa. 30:33); "The King of the North" (Dan. 11:40-45); "The Abomination of Desolation" (Matt. 24:15; Cf. Dan. 9:27; 13:11); "The Man of Sin" (2 Thess. 2:3-12; Cf. Isa. 11:4; Jere. 30:23, 24; Nahum 1:11-15); "The Antichrist" (1 John 2:18-23; 4:3; 2 John 7); and "The Rider on the White Horse" of Rev. 6:2.

THE ASSYRIAN

Keeping in mind the "points that prove identity," referred to above, we find that the Assyrian is "the weapon of (the Lord's) indignation" against the Jewish Nation, with Jerusalem as the capital city and center of worship. (Isa. 10:5, 6; Cf. 1:12.) When God's purpose concerning this Nation and city, have been accomplished, he will destroy The Assyrian, and cast him in the Pit of Tophet, which corresponds to the Lake of Fire, referred to in Rev. 19:20. Immediately following the account of the overthrow of this oppressor of the Jewish people, we have a glowing description of the Millennial Reign of Christ, which is "precisely the same order (as) found in Rev. 19 and 20." (Cf. Isa. 10:12, 20-27, with 11:1-12:6; and Isa. 30:27-30 and 31:8 with 32:1-20.) Hence, we conclude that the Assyrian and the Beast are identical.

Having therefore, established the identity of these kings,

there are several items connected with the Assyrian which will shed light upon this subject: *First,* he is to arise out of the territory that was included at the time of Isaiah, 738 B.C., in the ancient Assyrian Empire. The question may arise here, how can he arise out of Assyria, and at the same time come out of the Roman Empire? The answer is, that all of the Assyrian Empire became part of the Roman Empire, 114 A. D. At the time of Isaiah, Assyria was Israel's most formidable enemy, and therefore in a prophecy concerning a Great Oppressor of the Jewish Nation, who should arise out of this territory in the last days; such a one would be appropriately called the Assyrian. In the time of Daniel, however, Assyria as an empire had passed away, and therefore was not the subject of prophecy. Daniel's vision of the four beasts, and the Little Horn out of the fourth beast, was a prophetic fore-view of the Gentile Supremacy over the Jewish Nation from the time of Daniel to the second coming of Jesus Christ. Hence, there is no contradiction between the prophecy of Isaiah and Daniel.

Second, the Beast, or the Assyrian, is the weapon of God's indignation "against an hypocritical nation."

Third, when therefore, God shall have accomplished his purpose concerning Mount Zion and Jerusalem, then he will destroy the Assyrian.

If, therefore, the Assyrian and the Little Horn of the fourth beast of Daniel's vision, and the Beast of Revelation are identical, it follows that this symbol cannot in any sense represent the Papal System. That there are analogies between the persecution of God's people under this system, and under the dominion of the Beast, we do not deny, but analogy is not interpretation. While we admit the fact that the Papacy has "Worn out the Saints of the Most High" (Dan. 7:25), and made blasphemous pretensions, yet in no sense has the Papacy ever been a weapon of God's indignation against the Jewish Nation, for that Nation had ceased to exist over 500 years before the Papacy was organized. Nor were the people who suffered martyrdom under the Papacy, in any sense "the people of (God's) wrath." Therefore, the Assyrian and the Little Horn of the fourth beast, do not represent the Papacy.

"The points that prove identity" between the Beast and the King of Babylon (Isa. 14:1-27) are these: *First,* the overthrow of this King is immediately connected with the return of Israel to the land of Palestine (Vs. 1-6); *Second,* with the enjoyment of the Millennial blessings (Vs. 2-7); *Third,* with the breaking of the Assyrian in the land (V. 25); and *Finally,* with the fulfilment of "The (Lord's) purpose, that he hath purposed on the whole earth" (Vs. 25-27); all of which are immediately connected in scripture with the overthrow of the Beast. (Cf. Rev. 16:14 with 19: 17-20.)

THE KING OF BABYLON

The principal teaching therefore, concerning the King of Babylon and this symbol of the Beast, is his obvious connection with the City of Babylon, referred to in verse 4. "How hath the oppressor ceased! the golden city ceased!" Hence, we gather, that the seat of government of this Great Oppressor of Israel will be the literal City of Babylon on the Euphrates River; which, according to prophecy, is to be re-built in the last days, as a great World Center of commerce, government, and religion. (Further details concerning the re-building of Babylon in the last days, will be given in connection with our studies in chapters 17 and 18.)

We have been studying the subject of the Beast in the light of Isaiah's prophecy concerning the Assyrian and the King of Babylon.

Before taking up the study therefore, of Daniel's vision of the Little Horn out of one of the four horns of the he goat, it may be well to pause a little and consider the different viewpoints of these two prophets: "For all the revelations given through Daniel move on continuously toward one goal—that is, to the complete unveiling, from a Jewish point of view, of the Lawless One, under whom Gentile dominion shall tower to its greatest height, and then fall to perish forever. It was not the part of our prophet to foretell, as Isaiah had done, the sufferings of Christ and the glories of the Millennial reign: he was not stationed among the people of God, but at the court of the world-power, because it was of its career

THE LITTTLE HORN OUT OF THE HE GOAT

and destiny that he was to be the revealer. Hence all his disclosures gravitate toward the culmination of Gentile power: of the Christ he never speaks, save where it is necessary to exhibit His relations to the Antichrist. In fine, while the writings of Isaiah are pre-eminently prophecies of the Christ, those of Daniel are as distinctly prophecies of the Antichrist."

The key-word of Daniel's prophecy is "In the latter days" (Heb. Lit. "At the end of the days" Chap. 2:28), an expression which is frequently used in scripture, concerning the end of that long period of national chastisement under Gentile Supremacy which God foresaw would be necessary to bring the Jewish Nation into such relationship with himself that his covenant promises, made to Abraham, Isaac, and Jacob, and confirmed unto David might be fulfilled.*

This expression, or its equivalent, is found in this prophecy in the following connections: Chaps. 8:19 "*The last end of the indignation,* for at the time appointed, the end shall be"; 9:27 "Even until *the consummation,* AND THAT DETERMINED;" 10:14 "Now I come to make thee understand what shall befall thy people *in the latter days,* for yet the vision is for many days"; 12:13 "But go thy way till the end be, for thou shalt rest and stand in thy lot *at the end of the days.*"

The Prophet Daniel saw this vision of the ram, and the he goat, and of the Little Horn out of one of the four horns of the he goat, near the end of the reign of Belshazzar, who was the last of the kings of Babylon. Hence, there is no reference made to that kingdom in this vision, as there had been in connection with Nebuchadnezzar's vision of the great image, or the prophet's vision of the four beasts.

Of the appropriateness of the symbolism used in this vision as applied to the kingdoms represented by the ram, he-goat; and the four horns out of the he-goat; or of the absolute historical accuracy of the predictions concerning these kingdoms as they were fulfilled—some of them hundreds of years afterwards—is not ours to consider at this time, as profitable as such a study might be. Our main concern in this connection, is to

*Passages in which this phrase, or its equivalent, occur elsewhere in Scripture, are: Gen. 49:1; Num. 24:14-17; Deut. 4:30; 31:29; Isa. 2:2; Micah 4:1; Jere. 23:20; 30:24; 48:47; 49:39; Ezek. 38:16; Hos. 3:5.

consider "the points that prove identity" between the Little Horn out of one of the four horns of the he goat, and the Beast.

The vision in an emphasized form, with its inspired interpretation, is as follows:

> "In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at first. 2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river Ulai. 3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns; and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became GREAT. 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat *had* a notable horn between his eyes. 6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the goat waxed VERY GREAT; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 9 And out of one of them came forth a little horn, which waxed EXCEEDING GREAT, toward the south, and toward the east, and toward the pleasant *land*. 10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground and stamped upon them. 11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. 12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. 13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred

days; then shall the sanctuary be cleansed. 15 And it came to pass, when I, *even* I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the *banks* of Ulai, which called, and said, Gabriel, make this *man* to understand the vision. 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for AT THE TIME OF THE END *shall* be the vision. 18 Now as he was speaking with me, I was in deep sleep on my face toward the ground: but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be IN THE LAST END OF THE INDIGNATION: for at the time appointed the end *shall be.* 20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia. 21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23 AND IN THE LATTER TIME OF THEIR KINGDOM, WHEN THE TRANSGRESSORS ARE COME TO THE FULL, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: and he shall also stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days. 27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it.*"

(Dan. 8:1-27.)

It has been generally understood by interpreters that this prophecy concerning the Little Horn was "fulfilled in Antiochus Epiphanes, B. C. 175, who profaned the temple, and terribly persecuted the Jews." Another however, gives what we believe to be, five unanswerable reasons, why the historical Antiochus Epiphanes cannot be the person represented by this symbol. These, with the exception of the scripture references in brackets, are as follows:

"Does it mean Antiochus? If so, this king must fulfil

the specifications of the prophecy. If he does not fulfil them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. "Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. "If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only in name; for nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character; for, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed his name of Epiphanes, 'The Illustrious,' into Epimanes, 'The Madman.'

3. "The little horn waxed exceeding great; (V. 9) but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion, except by some temporary conquest in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and *commanded* him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

4. "The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, (V. 4) though it reigned over a hundred and twenty-seven provinces. Esther 1:1. Grecia, being more extensive still, is

called very great (V. 8). Now the little horn, which waxed *exceeding* great must surpass them both.

5. "The litttle horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Dan. 9:25; Acts. 3:15; Rev. 1:5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular."

If, then, the prophecy in all its details cannot be applied to the historical Antiochus Epiphanes, can it be reasonably said to apply to the Beast? We answer unhesitatingly, that it can. 1. As to the prophecy that the Little Horn waxed exceeding great (V. 9) which the author just quoted states is "in comparison with the powers that preceded it"; one of which was "GREAT" (V. 4), the other "VERY GREAT" (V. 8), while this Horn "waxed EXCEEDING GREAT" (V. 8). Does the Beast then fulfill this "specification?" We answer that he does; for we read concerning him: that "all the world wondered after the Beast, * * * saying, Who is like unto the beast? Who is able to make war with him? * * * and power was given him over all kindred, and tongues, and nations." (Rev. 13:3, 4, 7.) 2. Concerning his standing up against the Prince of princes (V. 25) we read: "These, (that is the Beast and his confederate kings) shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." (Rev. 17:13, 14.) 3. As to the time of his appearing, which is said to be "In the last end of the indignation," (V. 19) remember that we have already seen in our study of the Assyrian, (Isa. 10:5, 6, 24-27) that this prophecy concerning the Lord's indignation against the Jewish Nation is to be fulfilled by the Beast. 4. The Little Horn is to arise "when transgressors are come to the full," (V.23) "—at the final consummation of all rebellion and wickedness—which is everywhere referred to the great judgment-period, when our God shall come and shall not keep silence;" concerning which we read:

> "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. * * * And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. 19:11, 19-20.)

Seeing then, that the Beast fulfills all the details of the prophecy, with reference to the Little Horn, we conclude, that the Beast and the Little Horn out of the he goat are identical.

The question may be asked then, How can the Beast come out of the Roman Empire, and at the same time out of the Grecian Empire? The answer is, that the last of these kingdoms, represented by the four horns of the he goat (V. 22) became a Roman province, B. C. 30; but, in order to fulfil the prophecy in V. 23 with reference to the "king of fierce countenance" who is to arise "in the latter time of their kingdom, when transgressors are come to the full;" there must of necessity be a revival of those nations, in some sense, at least, in the last days. And, inasmuch as the Little Horn out of the fourth beast, (Dan. 7:23-27) is not to arise until "after" the Roman Empire has been divided into ten kingdoms, it follows, that these "four" kingdoms of Dan. 8:22,23 will be included among the ten referred to in Dan. 7:24. The teaching therefore, of the seventh chapter, concerning the Beast, is that he will arise out of the Roman Empire, without specifying from which part he will come. The eighth chapter gives an additional detail concerning him, and shows that he will arise out of the *eastern* part, namely: out of one of the four kingdoms into which the ancient Grecian Empire was divided, which are to be revived in the last days. The kingdoms represented by the four horns of the he goat were Greece, including Macedonia; Thrace, or the Balkan States including Western Turkey; Egypt, including Coele Syria, and Palestine; and Syria, or the territory now occupied by Eastern Turkey.

For over eighteen centuries, Greece—the first of these king-

doms we have mentioned—had no national existence, but in 1827 she proclaimed her independence as a nation, and in 1828, was recognized as such by the powers of Europe. According to the details of this prophecy therefore, the other three of these nations mentioned, will eventually proclaim their independence as such, and there is a strong degree of probability that the present war in Europe (March 1916) will result in bringing these things to pass.

It is stated on good authority that the terms on which Bulgaria entered into this conflict on the side of the Central Powers, were that in the event of their success, she was to receive from Turkey, Constantinople and Western Asia Minor. Should this territory be given to Bulgaria, it would in a large measure restore the ancient kingdom of Thrace, the second of these kingdoms into which the ancient Grecian Empire was divided. During the time that this war has been in progress, German diplomacy has been very active in Egypt in trying to get that country to proclaim its independence of Great Britain. Should this plan succeed, the third of these kingdoms would be revived. Turkey in Asia, therefore,—covering as it does the territory which originally belonged to ancient Syria, the fourth horn of the he goat—would constitute the last of these kingdoms, which, according to this prophecy, are to be revived in the last days.

While we would not presume to be "wise above what is written" concerning these matters, we believe that this conflict among the nations originally included in the Roman Empire, will not only result in reviving the four nations, referred to above, but also in consolidating the remaining nations which were formed out of that Empire, into six; thus fulfilling Daniel's prophecy concerning the ten kingdoms of chapter seven, and the four kingdoms of chapter eight, which were to be in existence in the last days.

Having proved conclusively, as we believe, that the Little Horn and the Beast, are identical, let us consider some of the characteristics of this Little Horn in order that we may be the better able to understand its meaning.

First, " 'It is said to arise out of littleness'—for such is the literal meaning of the Hebrew—'to sprout,' as it were, 'out

of one of the Four Horns." (V. 9.) We understand this to mean that in the beginning of his career he will be unknown and unheard of, and altho rising out of obscurity, he will speedily come into great prominence—even greater than that of Alexander the Great, who was represented by the notable horn between the eyes of the he goat. The secret of his greatness lies in the fact that he is inspired by an unseen power, which not only exceeds that of Alexander the Great, but of any other king who will have preceded him; for we read in verse 24: "And his power shall be mighty, but not by his own power:" and in Rev. 13:2 R. V.; "And the dragon gave him his power, and his throne, and great authority."

Altho rising out of obscurity, the king represented by this symbol, is in himself a most remarkable person, for he is referred to in the book of Revelation as having ascended out of the bottomless pit, or in other words, to have been raised from the dead. Strange as this may seem to our minds, it is nevertheless, the plain teaching of God's word; for the apostle in relating the circumstances connected with the death of the Two Witnesses, (Rev. 11:7) refers, to him as the Beast "that *ascendeth out of the bottomless pit";* and the angel refers to this fact in his interpretation of the Beast, where he says in chapter 17, verse 8:

> "The beast that thou sawest WAS and IS NOT; *and shall ascend out of the bottomless pit,* and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The teaching of the scriptures therefore, with reference to this subject, seems to be that Satan will be permitted to raise this man from the dead in the last days in order that, through him, he may the more effectually carry out his malignant design against the "woman and the remnant of her seed." See Rev. 12:17)

Second, in verse nine it is said that this Little Horn "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." That is, he will gain control of Syria, Mesopotamia, Egypt, Ethiopia, Libya (N. Africa), Persia,

Central Asia and Palestine; and it is a remarkable fact that in the religions of these countries there are traditions concerning One who is to arise from the dead, in the last days, and become a great leader of these people. (See Map, pp. 104 and 105.)

There is an interesting sidelight on this subject, in a recent novel, entitled; *Titan, Son of Saturn. The Coming World Emperor;* in which the author endeavors by the aid of his imagination, based upon the solid facts of history and prophecy, to show how readily this king—whom he refers to as "The Titan" —will gain control of the people of the countries referred to above. His statements of fact concerning these things, are embodied in a conversation which he imagines as taking place in those days, between a professor of Greek in one of the Universities of Berlin, and a medical student. This conversation is in part as follows:

" 'Have you heard' asked the professor, 'what the people of British India, and in fact all of Asia, are saying of The Coming Man?'

" 'I heard of a story about that, it is said, is spreading in Asia like wild fire. The people are being told that a caravan in the desert saw him leap unharmed from the top of a mountain, and heard him declare that he was a re-incarnated god come to bless the world.'

* * * *

" 'There soon will be not a man or woman of the hundreds of millions who has not heard of his coming up from the dead and of his miraculous deed on the mountain.

" 'The priests of Japan are showing the people books that say he is A-va-ta-ra the incarnation of Dar-am-ak-ay-a.

" 'In Southern India the priests are telling that he is Buddha returned to life in the tenth and last incarnaton of Vish-nu. They are calling him Kal-ki, the One who is to bring to India peace, justice, and prosperity and to free the country of its foreign rulers, the English.

" 'In Northern India he is Nish-ka-lank. The missionaries and native Christians say that Jesus is the true Nish-ka-lank from the dead.

" 'The Zo-ro-as-tri-ans of Persia are proclaiming that he is

Sa-os-try-an of their sacred prophetic book, who is to come at the end of an age to restore the world to its primitive purity.

" 'In Siberia the Russians proudly announce that he is Ki-to-i, who has appeared on earth to lead their armies swiftly round the world conquering with little trouble all other nations. It was their hope that he would come during the Japanese war.

" 'The Caucasians say he is Ma-gog, the grandson of Noah, who lived in their land and has returned to make the Russians the mightiest people on earth.

" 'In British Cyprus the Mohammedan Bab-ists accept him as the Hidden Im-am, who has come to lead them to freedom.

" 'The Egyptians are awaiting his word to arise and rid their land of the English rulers. They say he is the Phe-nix, that again, after five hundred years but for the last time has risen from his ashes.

" 'There is an ancient tradition in Northern Africa that a divinely appointed prophet and leader of Is-lam would come to the Moors. He will wear a fez and carry a magical sword that for ages has been hidden in the marble columns. The Titan has excited this people to great enthusiasm by wearing on several occasions a fez and exhibiting to the Moors who have journeyed to see him, his very ancient sword, which he told them to tell their people turns aside all bullets and sword thrusts, so that it is impossible for him to be harmed in battle.

" 'In Soudan the Mohammedans have received news of his coming to the strong following of Mohammed in the Caucasian districts, and of the willingness of the Turkish Mohammedans to make him their military leader. The Dervishes are ready to proclaim him their sixth and last Ma-h-da, who has come from the dead to drive the hated British from the soil of Africa. There are nine million Mohammedans in their brotherhood of Sen-us-si who are looking to this man to unite all of their faith and set the three continents in a blaze with a holy war against the drinking, cursing, Christian infidels.

" 'It is true that the more thoughtful of the Mus-sul-mans say he is Deg-gi-el the Liar, who has come from the grave. The true Im-am Ma-h-da too had come from the dead, but has hidden Himself for a time. He is to appear in great supernatural power

and destroy the Deg-gi-el the False Prophet and all his followers.'

"'And yet,' said the professor, 'the opinion of these few men will have little influence with the millions of religious zealots who long for a strong, fearless leader.' "

In view of the above statements therefore, we can readily see how such an one could lead a successful insurrection against the forms of government that will be in existence in those days, in the countries referred to in this prophecy.

Third, He is referred to in verse 23 as "a king of fierce countenance and understanding dark sentences." "Now, 'fierce,' or, more literally, 'strong' or 'hard of countenance,' is a phrase which may include many qualities. It may, perhaps, refer to the personal bravery of the Emperor; to his unyielding will, and uncompromising and neverwearying persistence; to his power of confronting perplexing and frightful dangers, or the most appalling scenes of horror, with face unblenched; to his utter shamelessness in diplomatic deceit, or in the unscrupulous disregard of truce or treaty, according to his interest at the moment; to his bitterly revengful and absolutely pitiless nature; and, generally, to his reckless destruction and trampling down of everything, without fear of God or regard for man.

* * * *

"The clause, 'understanding dark sentences,' has been usually explained of diplomatic cunning and dissimulation, with reference to the subsequent words;—'And through his policy he shall cause craft to prosper in his hands.' But, in all probability, the meaning is to be sought in another direction.

"The Hebrew noun for 'dark sentences' is used of Samson's *riddle,* of the Queen of Sheba's *hard questions,* and of the *dark sayings* of the wise, which are too profound to be understood by the simple. Again, God says of Moses;—'He is faithful in all My House: with him will I speak mouth to mouth, even manifestly, and not in *dark speeches.' And* two of the Psalms, the Forty-ninth and the Seventy-eighth, are declared to contain '*dark sayings.*'

"The former of these Psalms treats of the enigma of the present life; and points out that its riches and honours are

worthless, because they vanish for ever, like a dream, at the moment of death; that the one thing for a man to desire is, that God may deliver him from the power of Hades by taking him to Himself, as He took Enoch; that those who are thus favored, however lowly or oppressed they may have been during the earth-life, shall have dominion over the wicked in the morning of the Resurrection. This was, indeed, a revelation of hidden things at the time when it was given.

"The seventy-eighth Psalm relates God's dealings with Israel, in such a manner that those to whom apprehension is vouchsafed may be enabled to perceive the golden thread of His love running through and connecting all His mysterious acts, His wondrous works, and His afflictive visitations; and so to learn the secrets of the Almighty. In other words, the narrative of facts is so arranged that it becomes a deep instruction from God, an unfolding of Divine mysteries. And in quoting from the introduction to this Psalm, an inspired evangelist translates the word which we are discussing by *ta kekrummena*—that is, 'the things that have been hidden'—and sets the Lord Jesus before us as the great Revealer of the secret things of God. For in Christ, as Paul tells us, are hid all the treasures of wisdom and knowledge,' and to Him we must turn, if we would know the mystery of God."*

From the definition of these phrases, "fierce of countenance" and "understanding dark sentences" as given by the author just quoted, we gather, (1), that this man will be the embodiment of that "nation of fierce countenance" referred to by Moses in declaring the judgments of God upon Israel if they should continue in disobedience, as found in Deut. 28, verses, 49 to 51: (Am. Std. Ver.)

> "Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; 50 A NATION OF FIERCE COUNTENANCE, that shall not regard the person of the old, nor show favor to the young, 51 and shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed; that also shall not leave thee grain, new wine, or oil, the increase of thy cattle, or the young of thy flock, until they have caused thee to perish."

*See "The Great Prophecies of the Centuries" by G. H. Pember, M. A.

For, notwithstanding the fact that this scripture had a partial fulfillment under the Roman Empire and the destruction of Jerusalem, its complete and final fulfilment will be in connection with the World Empire of the Beast. Hence, during the reign of this "King of Fierce Countenance," who will be the embodiment and sole representative of the "nation of fierce countenance," referred to above, the Jewish people will suffer unprecedented persecutions, for we read in verse 24, that "*he* shall destroy the mighty and holy people."

(2) He will combine in himself such remarkable courage in warfare, such diplomacy in dealing with nations, such statesmanship in the affairs of state, together with such consummate wisdom and knowledge concerning the mysteries of nature, of science, of literature, and of the "world beyond the tomb," that men will be so irresistably attracted to him that they will ascribe to him Divine honors, and will inquire in their enthusiasm, "Who is like unto the Beast? who is able to make war with him?" (Rev. 13:4.)

In speaking of the wonderful fascination that the Beast will have for men, Seiss* remarks as follows: "This 'Man of Sin' will be an exceedingly attractive, fascinating, and bewitching personage. He draws upon himself the intensest admiration and homage of the world. John beheld, and *'all the world wondered after the beast.'* Mankind are represented as so struck, captivated, and entranced by the contemplation of his wonderful qualities and powers, that they even render willing homage to the one who could give them so glorious a leader, and join in honoring and glorifying him as a very god of wisdom, power, daring, and ability. They can conceive of none like him, and celebrate his praise as the Invincible. The adoring cry is: *'Who is like unto the beast? And who is able to war with him?'* It cannot be otherwise than that this man is supreme in whatever is admirable to the taste, judgment, and imagination of the world.

"There has been much in the great empires of the past for men to wonder at and love. In Babylon was the golden majesty and splendor of sovereign rule, always so captivating to the

*See Seiss' Lestures on the Apocalypse, Vol. II, pp. 401, 402, 403, 404, 405.

souls of men. In Medo-Persia was the towering prowess and massive ponderousness of power, at which the world has ever stood in wondering awe. In Greece was the polish and elegance of intellect and art, combined with heroism for liberty, for which the human heart has ever been full of enthusiasm. And in Rome was the idea of justice, the iron strength of law and martial discipline, to which the nations still look with admiration. Conceive, then, the resistless attractiveness of these all combined in one, and attended with results thereto pertaining. How would mankind even now idolize such an exhibition? And how much the more if concentrated in an individual man, and he recognized and acknowledged as one of the great and illustrious dead? God means soon to manifest a man, even the Man who is his fellow, as the centre and channel of all majesty, wisdom, glory and power. So Satan, as anti-God, glorifies with his glory the final Antichrist; whilst men in their depravity and delusion rejoice in it, and cry their devoutest *vive le Roi* to his hell-derived majesty. Imagine all that has ministered to the glory of worldly empire in the ages past—the imposing array of intellect, knowledge, arts, and arms,—the splendor of oriental monarchs, the valor and grandeur of mighty heroes and conquerors—the eloquence, wisdom, and power of statesman, orators, and poets, and all the varieties of mental accomplishment and external greatness united in one marvellous man, possessed of all the hitherto divided power and distributed attractions of all preceding times, and where is the soul, untaught of God, that would not run wild with enthusiastic adoration over him? Yet this is the sort of appeal which this Beast makes to the unsanctified millions of his time. Not as an instrument of terror, dismay, and horror in his revelation, but with all the blandishing allurements of the sublimest of human interests and greatness. Men will not fly from him, but love him, and delight and glory in him as the consummate sage and hero of all time. He will be the idol of the world. All kings will gladly yield him their thrones, and give their dominions to him; and all the nations will think their millennium come in the splendor, and wisdom, and miraculous greatness of his teachings and deeds.

"In Nimrod's days, when the people combined to build a city, and a tower which should reach to heaven, and make themselves a name, lest they should be scattered abroad upon the earth, what was it but one grand ceremonial of worship to earthly greatness? And if they could thus glory and sacrifice to the ambition and schemes of Nimrod, how much more to this wonderful Antichrist? If the genius and exhibitions of such men as Caesar, Charlemagne, Frederick, Napoleon, Voltaire, Mirabeau, Byron, and the like, have been able to delight the souls, fascinate the minds, and lead captive the wills of the children of disobedience, how can it be otherwise, when the glories of intellect and taste, of war and conquest, of miracle and majesty, of recovery from death, of mastery over the mysterious forces of nature and spirit come forth in one sublime embodiment!

"The very cities and regions over which this Beast rules will add to the fatal delusion of those times. Where, indeed, have the thoughts of men so fondly lingered as in Rome, in Greece, in Egypt, in Babylon, in Jerusalem? All the associations of greatness, conquest, taste, learning, eloquence, art and religion are mostly bound up with these places. And these are to rise up again under the Antichrist, as if from the world of death, whence he himself comes, mimicking the glories of the true restoration which the Son of God is then about to bring.

"And to the natural impulses of the human heart will be added the unwonted instigations of the Devil himself operating behind and through all, influencing the hearts, and tongues, and energies of men. And so they will be deluded, bewitched, and rallied to the worship of the Beast, and to the acceptance of him as the true and only God."

And *lastly,* "Through his policy also he will cause craft to prosper in his hand" * * * "and by peace (and prosperity) he shall destroy many." (V. 25; Cf. 2 Chron. 4:4 with Rev. 18:22.) We have already discussed this characteristic of the Little Horn in our study of the Rider on the White Horse; hence, it will be needless to enter into further discussion of this subject at this time, except to add by way of emphasis to what we have already said in that connection, concerning his control of the commerce and industries of the

world, that such control is necessarily implied in view of what the apostle says concerning a universal boycott which is to be declared against those who refuse to accept the mark of the Beast. See Rev. 13, verse 16 and 17, Am. Std. Ver.

> "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; 17 and that no man should be able to buy or sell, save he that hath the mark, even the name of the beast or the number of his name."

For, it will be readily seen that such a boycott would not be effective unless he had control of all the commerce and of all the industries of the world.

The teaching therefore of this Little Horn out of the he goat as compared with the Little Horn out of the fourth beast (Chap. 7:24-27)—representing as these symbols do, the same person as symbolized by the Beast—is, that whereas in the narrative concerning the Little Horn of the seventh of Daniel, the emphasis is laid upon the latter part of his career, which corresponds to the last half of the seventieth week of Daniel, and hence he is described as a great blasphemer, and persecutor of the Jewish people, in the narrative concerning the Little Horn of the eighth of Daniel, the emphasis is laid upon the earlier part of his career, which corresponds to the first half of that week. Or, in other words, the teaching concerning the Little Horn of the eighth of Daniel is with reference to the methods used in obtaining world power, in order that through it, he may "destroy the mighty and holy people;" while the teaching of the Little Horn of the seventh of Daniel is with reference to the use he makes of that power, in accomplishing his malignant design.

The next in order of these characters mentioned, which are to be identified with the Beast, is that of the Prince that shall come. Daniel's account of his vision concerning this Prince as found in chapter 9, verses 26 and 27 is as follows:

> "And after the three score and two weeks shall the anointed one be cut off, and shall have nothing; and the people of THE

PRINCE THAT SHALL COME shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. 27 And he (that is, the Prince that shall come) shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abomination *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate." (Am. Std. Ver.)

THE PRINCE THAT SHALL COME

We have already called attention in The Introduction of this book, and also in the Eleventh Chapter, to some of "the points that prove identity between the Prince that shall come, and the Beast of Revelation; hence, there remains but litttle to be said in this connection concerning him.

The article "the" as applied to this Prince, implies that some particular Prince is referred to by the Angel Gabriel, and one that would be so familiar to Daniel, that he would need no further description of him.

And, inasmuch as the chief burden of Daniel's prophecy was concerning the final Antichrist who is to arise "at the end of the days," we gather that the significance of the use of the article "the" in this connection, is that this Prince may be identified with the Prince of his preceding visions, who had been described under the symbols of the Little Horn out of the fourth beast of Dan. 7, and of the Little Horn out of the he goat of Dan. 8; the latter more specially representing the attitude of the Prince that shall come, in his relation to the Jewish Nation, during the first half of this week of years; and the former, representing his attitude toward these people during the latter half of that week. The "time, and times and half a time" of Dan. 7:25 is equivalent to the last half of the seventieth week of Dan. 9:24-27, and the forty-two months of the reign of the Beast referred to in Rev. 13:5, which, as we have already seen, represents three and one half literal years. Since therefore, this Prince is said to be connected with the consummation of God's purpose concerning Israel. and he is to continue the same length of time as the Beast, we conclude that the

Prince that shall come, of this prophecy, and the Beast of Revelation, are identical.

The next in order, of the "Names of the Beast" is that of "the King," and the "the King of the North" of Dan. 11:36-45.

> 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. 38 But in his estate shall be honour the God of forces: and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. 40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. 44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

THE KING AND THE KING OF THE NORTH

This vision concerning the King is given in connection with what the angel terms The Scripture of Truth, (Dan. 10:21-12:13) which relates principally to the things that are to befall the Jewish People, ("Thy people") in the latter days. (Dan. 10:14.)

The evident design of this Scripture of Truth is to give in a few bold outlines, the history of the suffering of the Jewish

People under Gentile Supremacy, beginning with the nations mentioned in Chap. 11, Verses 2 and 3 and culminating in the reign of the final Antichrist. In these verses, the angel gives a prophetic vision of the wars that were to take place between the Medo-Persian and Grecian Empires; the final ascendency of the latter, and of its later division into four kingdoms, corresponding to those represented by the four horns of the he goat of chapter eight, namely: Macedonia, Thrace, Egypt, and Syria. Then from verses 5-19 he gives an account of the various wars, intermarriages, and intrigues, which were to take place between the two latter kingdoms, which he refers to as the King of the South (Egypt), and as the King of the North (Syria), so-called because of their relative position to the Holy Land, which lay between these countries "As between the hammer and the anvil," and was constantly devastated and plundered by its warring neighbors. In verses 21-32 the angel gives an account of the terrible persecutions of the Jewish Nation during the reign of Antiochus Epiphanes, (B. C. 175-165) the eighth in the line of Syrian Kings, and known in history as The Old Testament Antichrist, the account of whose reign is vividly portrayed in the works of Josephus and in the First Book of the Maccabees. (Chap. 1:10-64)

Pember in his Great Prophecies of the Centuries, in commenting on these verses, sums up the career of this King in his relation to the Jewish people as follows: "Antiochus * * * is said to have issued a decree to his whole Kingdom, commanding that all his subjects should be one people, with one religion, and with the same laws. And, in order to enforce this upon the Jews, their Sanctuary was profaned, the offerings and sacrifices prohibited, and an idol-altar built over the altar of Jehovah, upon which swine's flesh was sacrificed, presumably to an image placed above it. This was the abomination of desolation, the signal that there was great wrath upon Israel. Idol-chapels and altars were commanded to sacrifice and burn incense to the gods of Greece. Whoever refused, or was found with the Book of the Law in possession, or endeavoring to keep the Law, was put to death without mercy."

Seiss, also in his Voices from Babylon, gives the following

summary of the deeds of this vile King, in his relation to the Jewish people: "Time would fail me here," he says, "to present the merest sketch of those infamous transactions. Suffice it to say that this vile man conceived the idea of establishing throughout his kingdom, inclusive of Palestine, the worship of Jupiter Olympus, identifying himself with that god, and intent on making his own worship universal. With infatuated zeal and stubborness he tried to extirpate every other worship, and particularly the worship of Jehovah at Jerusalem. Among the Jews themselves he found many faithless ones ready to enter into his plans and to help on his idolatrous designs. He bought up these traitors, sold out the high priesthood to the highest bidders, ejected one and other from it for a price, and rifled the temple again and again of all the gold and silver and treasures in any way connected with it, dealing out slaughter and death to those who who dared to remonstrate. With the most shameful perfidy and deceit he got possession of Jerusalem, fell upon its inhabitants, destroyed the lives of multitudes in cold blood, robbed and destroyed the houses, carried off women and children into slavery, made a military stronghold of the city, put the worst of men into it to watch for and slay every earnest believer in the God of Abraham who might come thither to do homage to Jehovah, polluted the sanctuary on all sides with innocent blood, prohibited circumcision on pain of death, abolished the temple services and kept it vacated till the weeds grew up in the passage-ways of God's house, set the image of his own idol on the Almighty's altar, offered swine's flesh in sacrifice in special defiance of the God of Israel, and forced all Jews who would remain faithful to the religion of their fathers to hide themselves in the mountains and desolate places in order to save their lives. Thus did he practice and prosper, and destroy the holy people, slaughtering them by thousands in times of peace and under professions of peace, magnifying himself against the God of Israel, calling to his aid every treacherous craft, casting down the rightful priests, burning the sacred books, determined to abolish both the Law and the prophets and to submerge the Jews and their religion in the vilest heathen adominations."

Having given to Daniel a prophetic foreview of the experiences of his people under the reign of Antiochus, he proceeds in verses 33-35 to give a brief outline of their sufferings under Gentile rule from that time, "Even to the time of the end"; for our Lord evidently quoted from verse 33 in foretelling the impending doom of that people, in Luke 21:22-24: "For these be the days of vengeance, that all things which are written may be fulfilled. * * * for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Which prophecy was fulfilled in the destruction of Jerusalem by Titus, (A. D. 70) and is still being fulfilled unto this day. Thus, in verses 2-35, the angel gave to Daniel an account of the things that were to befall his people from his time down to the present; all of which has been most literally fulfil'ed; and the fact that Jerusalem is still largely a desolation, some of it being buried eighty-five feet beneath the debris of the centuries since its destruction by Titus, and the fact that the Jews are scattered among every nation under the heaven, a distinct people without a nation, is a solemn pledge that the remaining portion of the prophecy (Vs. 36-12:12) which has to do with their experiences under the reign of the final Antichrist, will be as literally fulfilled. May God give us understanding hearts then, as we enter upon the study of this section of the prophecy, that we may be able to appreciate His thought concerning this last great oppressor of Israel.

It has been comparatively easy from what we know of God's word, and secular history, to trace the fulfillment of the prophecy thus far, and interpreters are usually agreed as to this part of the prophecy; but as to the latter part, Chapters 11:36-12:12 which is still future, there have been many conjectures and great differences of opinion. For example, some have thought that this King would be a Jew, from what is said concerning him in verse 37: and "neither shall he regard the God of his fathers." They base their argument in support of this theory upon the statement of Paul, concerning "His kinsmen

according to the flesh * * * *whose are the fathers.''* (See Rom. 9:3-5) It seems to us however, that this interpretation is rather far-fetched in view of what is said concerning Antiochus in verse 24:*''And he shall do that which his fathers have not done nor his fathers' fathers,''* which evidently has reference to the line of Syrian kings, of which he was a lineal descendant.

A better interpretation of this statement with reference to ''the God of his fathers,'' we believe, and one more in harmony with the context, is that this king will be a lineal descendant of the line of Syrian kings referred to in verses 6-20, and that he is none other than ANTIOCHUS THEOS EPIPHANES RAISED FROM THE DEAD, as the final weapon of God's Indignation against the Jewish Nation. (Cf. Vs. 36 with Chap. 8:19, 25 and Isa. 10:5, 6, 20-27.)

Another who believes that Antiochus Epiphanes raised from the dead is the one here referred to, has stated his reasons for that belief in the form of certain questions which he evidently believes are unanswerable, except on that basis. They are as follows:

''Daniel's prophecy, contained in the last ten verses of this eleventh chapter, are yet to be fulfilled. But here are questions to be asked:

1. ''As the events foretold in the last ten verses are still in the future, Why did Daniel leap from the days of An-ti-o-chus to a period over two thousand years away without making mention of it? In passing over this Syrian line he referred to a blank space of fifty years in his history, in the words, 'In the end of the years.' Further on he noticed a break of thirteen years, and wrote, 'After certain years.' Why then did he not mention this third gap, one of two thousand years?

2. ''For nearly two hundred years of Syrian history, Daniel separates each king's reign from the one that came next. Why did he take the end of the reign of An-ti-o-chus and unite it with the beginning of the reign of a king living in a far-away century, as though it were the record of one man's succession of deeds?

3. ''In the two long lines of history—Syrian and Egyptian

—Daniel recorded the death of each king, until he came to An-ti-o-chus IV. He noticed the death of the Syrian king who is to reign in the far off century. Why did he pass over in silence the death of An-ti-o-chus The-os E-piph-an-es? And of him only."

The answer to these questions, we believe, is that his work on earth is not yet finished. Hence he is to be raised from the dead to complete that work, and when God's purposes concerning the Jewish nation have been fully wrought out through him, the Lord will come from heaven and will cast him into the Lake of Fire; and thus "He shall come to his end, and none shall help him." This, in our judgment, is the significance of the words of the angel concerning the Beast as found in Rev. 17:7, 8:

> "I will tell thee the mystery of * * * the beast * * * which hath the seven heads and the ten horns. 8 The beast that thou sawest was, and is not: and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come."
> (Am. Std. Ver.)

That is, he had lived before the time of the writing of the book of the Revelation, and was then dead, and was to rise again from the dead at some future time, and continue a short space on earth and then go into perdition.

But will Antiochus Epiphanes raised from the dead as the King and the King of the North referred to in the latter part of this prophecy, fulfil all "the specifications" of the word of God taken as a whole concerning the Beast? We answer that he will. *First,* as the King of the North (Syria) his kingdom would include the greater part of the territory originally belonging to Assyria and Babylonia; hence, he is naturally referred to by Isaiah as the Assyrian and the King of Babylon. *Second,* by rising from the dead at Antioch (where he was buried 164 B. C.), as out of obscurity, and gaining possession of (1) Syria; of (2) Egypt; and (3) of Libya (N. Africa); he would fulfill the prophecy of the Little Horn of Dan. 7, before whom there were three horns ("kings" V. 24)

"plucked up by the roots" (V. 8); for Antioch was for many centuries the eastern capital of the Roman Empire, and the kingdoms just mentioned were included for a time in that Empire. *Third,* he would fulfill the prophecy with reference to the Little Horn of Dan. 8:8, "which waxed EXCEEDING GREAT towards the south (Africa); and towards the east (Persia and Central Asia); and toward the pleasant land" (Palestine). *Fourth,* by his opposition to God (Dan. 11:36) coupled with his control of Palestine, he would fulfill the prophecy of Dan 9:26, 27, concerning "the Prince that shall come," who is to make desolate the sanctuary and is to prosper in so doing for a time, times and a half, or for three and a half years (cf. Dan. 12:7-12). *Fifth,* his kingdom would be a composite of the ancient Grecian, Medo-Persian and Babylonian Empires. Consequently, it is appropriately symbolized in Rev. 13:3 as "the Beast which * * * was like unto a leopard (Greece), and his feet as the feet of a bear (Medo-Persia), and his mouth as the mouth of a lion" (Babylon). See accompanying Map. *Sixth,* the revival of Syria (the fifth head) as an independent nation in the last days, under the rule of Antiochus Epiphanes raised from the dead, coupled with his wonderful military success, which is described as a great overflowing flood, that will sweep over many countries, (Vs. 40-45) would also fulfill what is said of the Beast in Rev. 13:3 (Am. Std. Ver.):

> "And I *saw* one of his heads as tho it had been smitten unto death; and his death stroke was healed: and the whole earth wondered after the beast;"

Given then, such a man, whose military conquests—far exceeding those of Alexander the Great, the mighty king of verse 3—will include the great trade routes between Europe, Asia, and Africa, concerning which more than half of the inhabitants of the globe are now (March 1916) at war;* aided and abetted as he will be by Satan and his hosts of fallen angels, and by demon possessed millions of religious fanatics who see in him

*The real cause of this European war, we believe, is to gain control of this very territory, that thereby, commercial supremacy may be achieved with reference to the rapidly increasing trade with Africa and the East.

the God, foretold in their sacred books, who is to appear in the last days, as their great deliverer; and it is easy to imagine the whole world consolidating, first for mutual protection against him, and then to make peace with him, wondering after him and hailing him as "The Invincible," saying, "Who is like unto the beast? Who is able to make war with him?" (Rev. 13:2, 4) And *finally,* he would fulfill what is said concerning the Beast being "an eighth" in Rev. 17, verses 9-11 (Am. Std. Ver.):

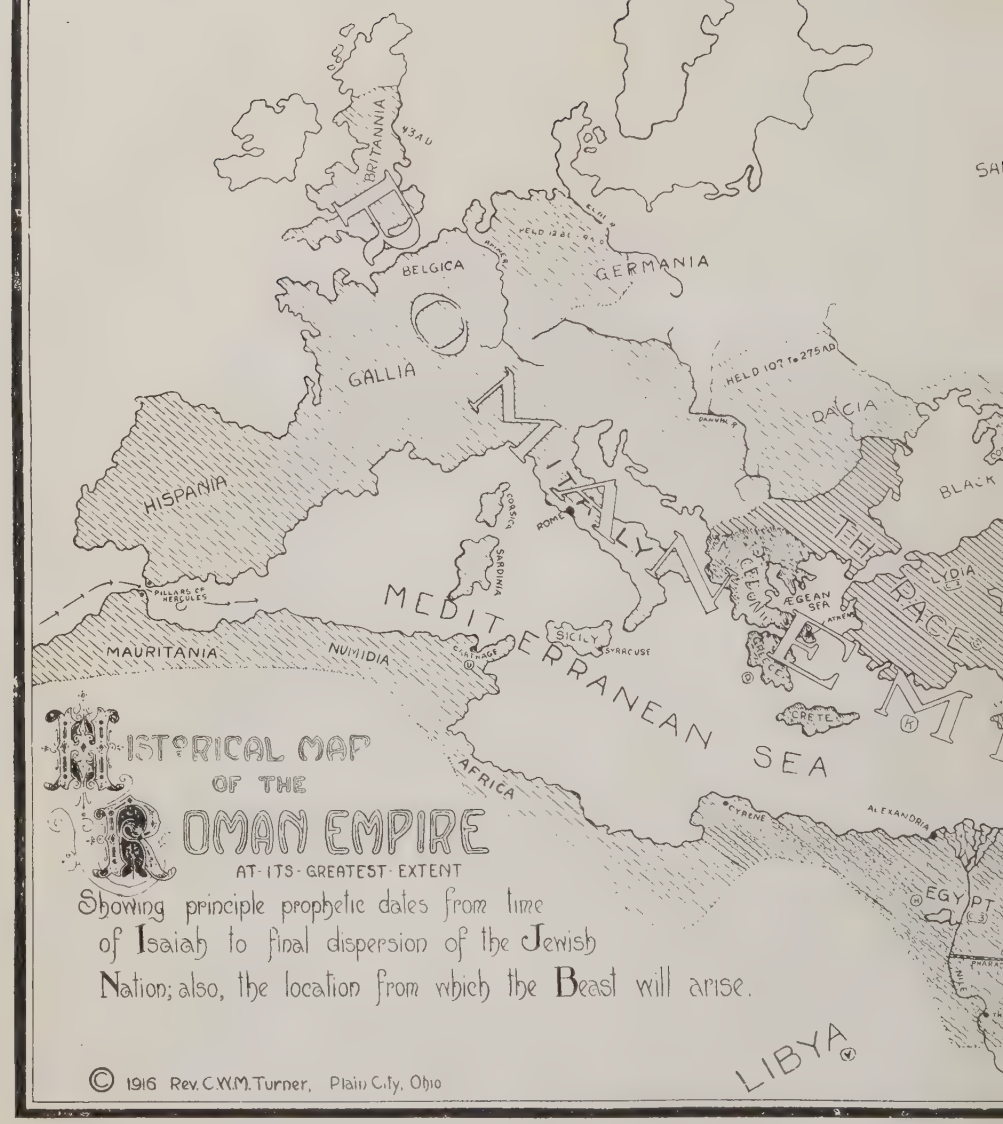
> "Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 10 and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. 11 And the beast that was, and is not himself also AN EIGHTH, and is of the seven; and he goeth into perdition."

For, Antiochus was the eighth in the line of the Graeco-Syrian Kings (Dan. 11:5-32) and was of the seven heads, that is, he was of Syria the fifth head.

We understand therefore, that the teaching of the Old Testament concerning these "Names of the Beast" is that this symbol represents the revival of the Graeco-Syrian Kingdom in the last days, as the predominant nation of the world, ruled by Antiochus Theos Epiphanes raised from the dead. While Satan will bring these things to pass to accomplish his designs against the Woman, and the remnant of her seed, this opposition will be so over-ruled by God, as to accomplish his purposes of chastisement against the Jewish Nation. Having accomplished that purpose, the Lord will return from heaven, cast the Beast into the Lake of Fire and inaugurate his Millennial Reign; first over Israel and then over all the world.

Coming now to the New Testament "Names of the Beast," the first in order is that of The Abomination of Desolation, referred to by our Lord in Matt. 24, verses 15-22: (Am. Std. Ver.)

> "When therefore ye see THE ABOMINATION OF DESOLATION, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), 16 then let them that are in Judaea flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return



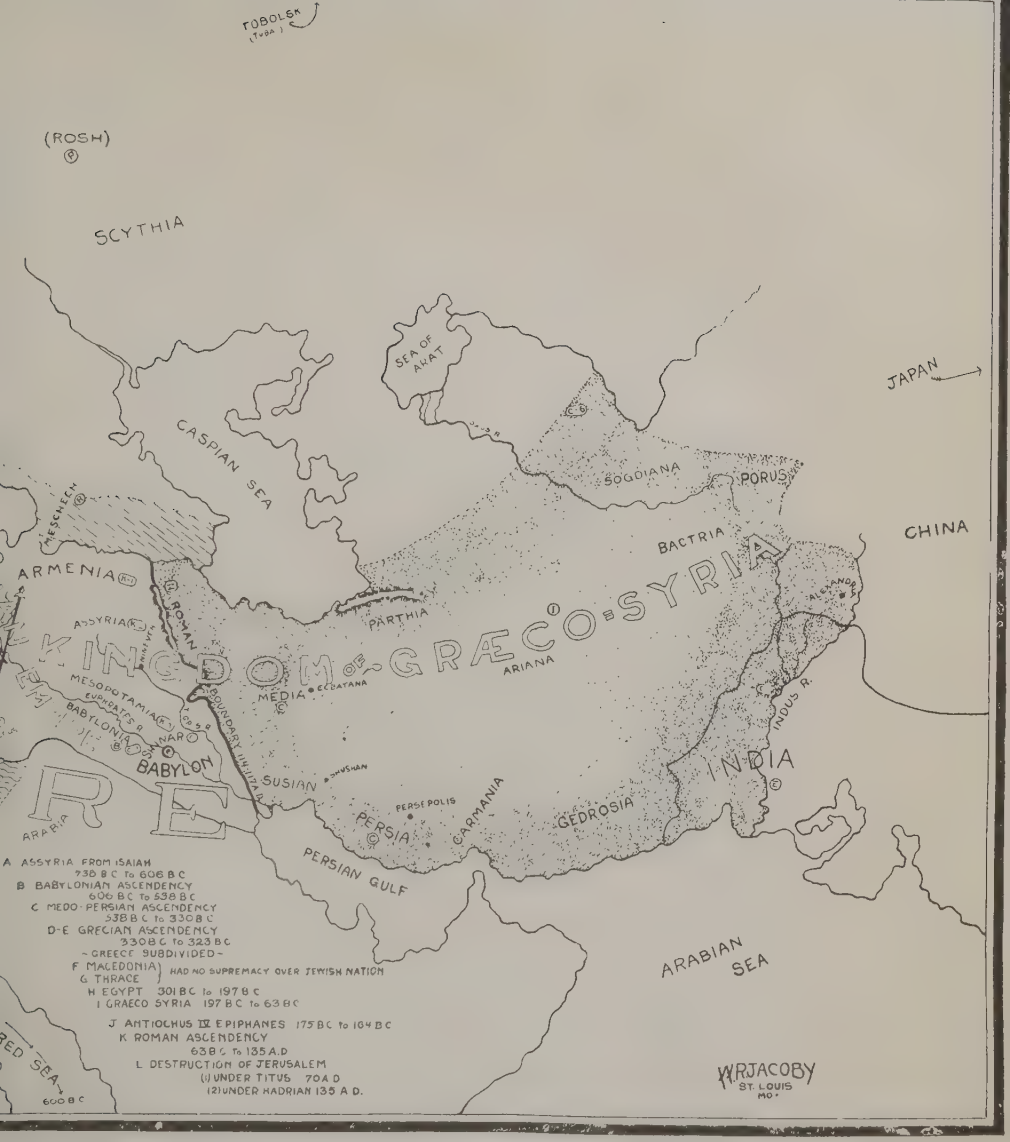
The table of prophetic dates at the center of the map shows the order of succession of the World-Powers which had the supremacy over the Jewish Nation, from the time of Isaiah to their final dispersion (135 B. C.). The period of Assyrian ascendancy is only approximate, and is based on the supposition, that "the defensed cites of Judah" taken by Sennacherib (Isa. 36:1), were held tributary to Assyria until the time of Nebuchadnezzar. The other dates are in harmony with the established facts of history.

The sketch of a king with scepter in hand above the place on the map inscribed "Antioch," shows the place the Beast will come from. Further study of the symbol of the Beast, has only served to strengthen the author's conviction, that Antiochus Theos Epiphanes, raised from the dead, is the person referred to by this symbol. Another word therefore concerning the historical Antiochus is necessary in this connection. According to the best authorities, Antiochus died at Tabae, Persia (164 B. C.), and his body was brought home to "Antioch, his royal city," for burial. We understand, therefore, that he will rise from the dead and

About an hundred years after the death Antiochus Syria was conquered by Pompey, annexed to the Roman Empire; and s twenty years later, Antioch, the capital Syria, was made the eastern capital of t Empire. Thus it will be seen, that if Antioc should arise from the dead, in fulfillment prophecy, at Antioch, he would be the L Horn (a Roman) of Dan. 7, that is he w come from the territory which was formerly cluded in the Roman Empire.

If it should be objected that he would no properly called a Roman, since he is to c from Syria rather than from Italy, we answ that Saul of Tarsus, who was born withi hundred miles from Antioch (see Map), refe to himself no less than four times as a Ro citizen, as recorded in the Book of the A

Now the site on which Antioch was built, in the time of Isaiah included in Assyria; was later conquered by Babylon. So i prophecy concerning a king that was to aris the last days out of this territory, such a would be appropriately referred to as Assyrian and the King of Babylon (Isa. 1 14). (Note, that part of the Roman Em



inscribed such; and is left unshaded on the ap.)

Several hundred years after the overthrow of abylon, this territory was conquered by lexander the Great, and annexed to the recian Empire (see table of prophetic dates). pon the division of that empire into four ngdoms, it came into the possession of Syria, nd Antioch was built as the capital of this yrian kingdom. So, if Antiochus should rise Antioch, he would properly be referred to s the Little Horn of Dan. 8, that is, he would e a Grecian. But Syria is North of Palestine; , if this man should come from Antioch, he ould also be referred to as the King of the orth, of Dan. 11:36-45.

To illustrate, we cite a case in point. Some venty-five or thirty years ago, a certain man gan his career as a noted author and public peaker, at Dallas, Texas, and has since gained international reputation in his particular Cling. Now, let us suppose that in the early art of the nineteenth century when Dallas as included in the territory belonging to exico, that someone had had the gift of ophecy, and had referred to this man as a him as an American; and at another time as a Texan, and finally, as a citizen of Dallas, there would be no contradiction in these statements. For, Dallas is a city of Texas, is American, and formerly belonged to Mexico; but was ceded to the United States after the close of the Mexican war. So Antioch was in the Roman Empire, but was formerly included in Assyria, in Babylon and in Greece; but upon the division of the Grecian empire into four kingdoms, it became a part of the kingdom which was North of Palestine, i. e. of Syria.

Now it is a remarkable fact, that there are at the present time, about 150,000 Druses in Syria, who are looking for just such a man to appear among them in a supernatural way. And undoubtedly, Antiochus will appear to them as the "Hakim" (whom they believe to be an incarnation of deity, who has hidden himself, but is to return after a time, "to conquer Mecca and Jerusalem, and make their religion supreme throughout the world"), and be accepted of them as such, and thus he will have in that land a nucleus of an army, that will eventualy bring the whole world into

back to take his cloak. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation such as hath not been from the beginning of the world until now, no, nor ever shall be; 22 and except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."

THE ABOMINATION OF DESOLATION

The principal teaching of this scripture in connection with our study of the "Names of the Beast" is, that it sets the seal of our Lord's unqualified endorsement upon the prophecies of Daniel, with reference to a king who was to arise in the last days, and desecrate God's sanctuary by setting up an image of himself in the holy place; and to demand the worship of himself as God on pain of death. (See Dan. 8:9-14; 9:27; 11:36-12:12.) And the fact that our Lord referred to these events as being still future, is proof positive, that none of these prophecies were fulfilled in any sense by the historical Antiochus Epiphanes, but that they still await their fulfillment in the future.

This blasphemous act on the part of this king, whom our Lord has called the Abomination of Desolation, will be a "sign" to those living in Judaea in those days, that "the consummation of the Age" (V. 3, Am. Std. Ver. Marg.) is at hand, and hence the time of the Great Tribulation spoken of through the prophet Daniel (Chap. 12:1) has begun. Our Lord's warnings as found in these verses are therefore appropriate for those who will be living in Judaea in those days, for then it will be impossible to worship Jehovah and live, except as one hides from this man in the dens and caves of the earth. These warnings do not apply however, to this present Dispensation of Grace; for all of God's watching and waiting saints will have been caught up to meet the Lord in the air, at least three and a half years, before any of these events referred to by our Lord shall have taken place.

The next in order of the New Testament "Names of

the Beast," which we mentioned is that of the Man of Sin referred to in 2 Thess. 2, verses 3 to 12: (Am. Std. Ver.)

> "Let no man beguile you in any wise: for *it* (*the day of the Lord*) *will not be,* except the falling away come first, and THE MAN OF SIN be revealed, the son of perdition, 4 he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know that which restraineth, to the end that he may be revealed in his own season. 7 For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way. 8 And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; 9 *even he,* whose coming is according to the working of Satan with all power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness."
>
> (Cf. Isa. 11:4; Jere. 30:23,24; Nahum. 1:11-15.)

The points that prove indentity between the Man of Sin and the Beast are: (1) his opposition to God (V. 4), (2) his obvious connection with Satan (V. 9), (3) his destruction at Christ's coming (V. 8). The special lesson to be drawn from this study is, that whereas the Old Testament Revelation concerning the Beast represents him as God's weapon of indignation against the Jewish Nation, on account of their failure in keeping his covenant, and especially for their rejection of the Messiah; the New Testament Revelation concerning him is, that he will be the weapon of God's righteous indignation against Apostate Christendom. (Vs. 3, 9-12.)

THE MAN OF SIN

The next in order of the "Names of the Beast" is that of the Antichrist. (I Jno. 2:18-23; 4:3; 2 Jno. 7. Am. Std. Ver.)

"Little children it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out,* that they might be made manifest that they all are not of us. 20 And ye have an anointing from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. 22 Who is the liar but he that denieth that Jesus is the Christ? THIS IS THE ANTICHRIST, *even* he that denieth the Father and the Son.

* * * *

3 "And every spirit that confesseth not Jesus is not of God: and this is the *spirit* of THE ANTICHRIST, whereof ye have heard that it cometh; and now it is in the world already.

* * * *

7 "For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and THE ANTICHRIST."

The teaching of these scriptures is, that notwithstanding the fact that there have been many false christs in the past, and that "the spirit of Antichrist" has been prevalent ever since the apostle John wrote these words; there is yet to appear in the last days, one who will combine in himself all of this spirit of opposition to God and to his Christ that has been manifested during these intervening centuries; whom the apostle here refers to by way of preeminence, as THE ANTICHRIST. This man will not only deny the fact that Jesus is coming again in the flesh, but he will deny the very existence of both the Father and the Son. And since this representation of the Antichrist corresponds so fully with what is taught every where in scripture concerning the Beast, we gather, that the Antichrist of the epistles of John and the Beast of Revelation are identical.

THE ANTICHRIST

The last of these "Names of the Beast" which we mentioned, was that of the Rider on the White Horse (Rev. 6:2). We have already discussed this name of the Beast, in

connection with our study of chapter six, hence it will be unnecessary to discuss it further at this time, except to remark in passing, that this symbol of the Rider on the White Horse, shows how this man will appear to the world at large during the earlier part of his career, which as we have already seen corresponds to the first half of the 70th week of Daniel; or in other words, while he is gaining the control of the governments and industries of this world, in order that he may use this power to compel the world to worship him as God, and in persecuting the people of God. This symbol of the Beast however, shows him as to his true character in the sight of God, namely; that of a ravening wild beast. It also shows his character as it will be manifested towards the people of God, especially during the last half of the 70th week of Daniel.

THE RIDER ON THE WHITE HORSE

Summing up then, the teaching of the word of God taken as a whole with reference to this subject, we gather, that this symbol of the Beast out of the Sea represents the coming again into great prominence among the nations of the earth, of the ancient Graeco-Syrian Kingdom, under the dominion of Antiochus Theos Epiphanes raised from the dead, through whom Satan will work to accomplish his malignant design against the Woman and the remnant of her seed.

Terrible as has been the suffering of the people of God at the hands of the kings of the great world-powers represented by the six heads of the Beast, now passed away; the consummation of all this suffering will have to be endured in those days, under the dominion of this seventh head of the Beast, which is in reality a revival of the 5th head, namely that of the Graeco-Syrian Kingdom, under the rule of its eighth king, Antiochus Epiphanes, raised from the dead. It will be in vain for any of God's people, either Jews or Christian believers to attempt to resist this persecution because power will be given this King over all nations, languages and tongues, (Vs. 7, 10) so there

will be no possibility of escape, except as they may be able to hide from his presence in the dens and caves of the earth.

In the light therefore of recent developments in that part of the ancient Roman Empire which originally belonged to this Graeco-Syrian Kingdom, but which for centuries has lain dormant, but is now awakening to a new life; and in the light of the increasing interest among men with reference to the federation of the nations of the world in the interest of world peace and commerce; how significant are the words which "the Spirit saith unto the churches" in verse 9, "If any man hath an ear, let him hear." The Spirit has not drawn the veil aside from the future in order that he might frighten us, but rather that we "may prevail to escape all these things that shall come to pass, and to stand before the Son of man." (Lu. 21:34-36, Am. Std. Ver.)

The author is well aware that the usual interpretation of this symbol is, that it represents a revival of the Roman Empire in the form of ten federated kingdoms in the last days; he is convinced however, that this interpretation does not fulfil the specifications required by the prophecy concerning the Beast. *First,* the Roman Empire in Daniel's vision of the four beasts is represented by a nondescript beast, "with great iron teeth, and with claws of brass," while this kingdom is represented by a beast which is said to be, like to a leopard, with feet of a bear and mouth of a lion. (V. 2.) *Second,* the Little Horn which was to arise out of this beast, was to pluck up three of the other horns of the beast by the roots, leaving only seven remaining; whereas the ten horns of the leopard Beast remain until the coming of Jesus. (Chap. 17:12-14.) And *finally,* it could not be said of this beast that it "WAS and IS NOT," (Chap. 17:8) for at the time the book of the Revelation was written, the Roman Empire was in the fullest extent of its dominion.

Since therefore, the revival of the Roman Empire fails to fulfil these specifications, we conclude that this symbol does not refer to this nation; and, inasmuch as the revival of the ancient Graeco-Syrian Kingdom in the last days, under the reign of

Antiochus Theos Epiphanes* raised from the dead does fulfill every specification of the prophecy, we cannot escape the conviction that this is the true scriptural interpretation of the symbol of the Beast out of the Sea.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number *is* Six hundred threescore *and* six.

THE BEAST OUT OF THE EARTH

(Vs. 11-18.)

THERE have been various theories and conjectures as to who is represented by this symbol of the Beast out of the Earth. The most plausible however, in our judgment, and the one most in harmony with the word of God taken as a whole, is that which makes it represent Judas Iscariot raised from the dead as the great prophet of this final Antichrist which we have been studying about in the first part of this chapter.

The reasons that are usually given for this theory, may be summed up as follows: *First,* Psalms 109:8 is by the Holy

*Our authority for the use of the word "Theos" ("God") in connection with the name of Antiochus Epiphanes may be questioned by some. It is stated, however, on good authority that coins have been found bearing this title, and there is a copy of a letter in the works of Josephus, in which he is addressed as follows:

"To King Antiochus, the God Epiphanes, a memorial from the Sidonians, living at Shecem." (Works of Flavius Josephus, Antiquities of the Jews; Book XII., Chap. V., Page 369.)

Spirit applied to Judas Iscariot. (Cf. Acts. 1:16-20.) If therefore, this verse is applicable to Judas Iscariot, then the sixth verse of this Psalm is also applicable to him. The verse as it stands however, has never yet been fulfilled; but should Judas Iscariot be raised from the dead in the last days by Satan, as a prophet of Antichrist, the prophecy contained in this verse would be fulfilled, which says: "Set thou a wicked man over him, and let Satan stand at his right hand." *Second,* in Acts 1:25, Judas is said to have gone "to his own place,"—in all probability to be preserved like Enoch and Elijah, for this very time. *Third,* in John 17:12 he is referred to as "the son of perdition." Judas and Antichrist are the only persons in the Bible to whom the title "the son of perdition" is applied. Matheetees in Apocalypse Expounded in commenting on this fact says: "This is not distinctive of them as going into perdition, for that is the common lot of multitudes of others. A son of perdition is rather one begotten and born of perdition, one that comes forth from hell, which would be most eminently true if they are both Satanically resurrected men after having been in hell."* And *finally,* John saw both of these men being cast bodily into the Lake of Fire, showing that they had already received their resurrection bodies. (Rev. 19:20.) These and many other reasons lead us to believe that Judas Iscariot raised from the dead in the last days, is the person represented by this symbol of the Beast out of the Earth.

This Beast out of the Earth is referred to in Chaps. 16:13 and 19:20 as "the false prophet," and it would seem from the description given here that he will be the ecclesiastical head of the World Empire of the Beast. As such, he not only will work miracles to enforce his claims as the religious teacher of this empire, but he will also use the civil power of that empire to enforce those claims, and thus by miracle he will delude, and by force of civil authority he will compel the whole world to worship the "first beast" on pain of death. Moreover, he will compel all classes of men to receive a special mark upon their hand or their foreheads, thereby declaring their allegiance to the Antichrist, as the only God of the universe, and will declare

*Seiss' Lectures on Apocalypse Vol. II, page 425.

a universal boycott on all who refuse to receive this mark, so that no man may buy or sell without it, throughout the length and breadth of the earth.

There have been many conjectures as to what this "mark of the beast" is, but the best that we have seen is that given by Irenaeus, who was born about seven years after the book of the Revelation was written. It is as follows: "The number of the name of the beast will amount to six hundred and sixty and six * * * Teitan, the first syllable being written with the Greek vowels e and i, among all the names which are found among us is worthy of credit. For it has in it the predicted number, is ancient, and removed from ordinary use, for among kings we find none bearing the name Teitan. Among many people it is a name accounted divine, and of one who pretends that he vindicates the oppressed. It is a name of royal dignity, and still further belongs to a tyrant.

"Inasmuch then as this name Teitan has so much to recommend it there is a strong degree of probability that he who is to come shall be called Teitan." (Irenaeus, 150 A. D., Book V: Chapter 30.)

"In the English alphabet seven of the letters have values that may be taken for numbers: C-100, D-500, I-1, L-50, M-1,000, V-5, X-10. In the Greek alphabet every letter has a value.

"Here is wisdom. Let him that hath understanding (of Greek) count the number of the beast, for it is the number of a man and his number *is* six hundred three score *and* six." (V. 18.) The Greek letters in the name Teitan refered to above, with their numerical values, are as follows: "T-300, e-5, i-10, t-300, a-1, n-50, -666."* In all probability therefore Teitan will be one of the titles which the Antichrist will assume, and the false prophet will seek to compel all of the subjects of this Empire to be branded with either this name, or with the Greek letters, Chi-600, Xi-60, Zeta-6, whose numerical value is 666.

These methods which the false prophet will use to compel man to worship the first "beast" as God, will introduce that time of trouble referred to in Daniel 12:1, "Such as never was since there was a nation even to that same time." (Cf. Matt.

*See Titan, Son of Saturn, The Coming World Emperor, pp. 255, 256.

24:21.) It is during these times that the prophecy of Jesus will be fulfilled as found in Mark 13:9, 12, 13:

> "But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.
>
> * * * *
>
> 12 "And brother shall deliver up brother to death, and father his child; and children shall rise up against their parents, and cause them to be put to death. 13 And ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved." (Am. Std. Ver.)

And it would seem by a comparison of chapter 6:9-11 with 20:4,that the guillotine will be re-established in those days, and multitudes will be beheaded for the witness of Jesus. It is during the time that this man is prophesying and inflicting all of this diabolical cruelty upon the servants of God, that the Two Witnesses referred to in chapter eleven are also prophesying and calling down the judgments of Jehovah upon the worshippers of Antichrist. It is also during this time that all the plagues referred to from chapter 6:4 to 11:19 will be visited upon the earth, and were it not that God has set a bound beyond which these troubles cannot come, no flesh would be saved.

During these forty and two months which the Antichrist has to reign, there will be such open conflict between God and Satan, Christ and Antichrist, that no neutral ground will be tolerated, but every man will have to take an open stand, either for Christ or Antichrist, and must choose between these alternatives, either to receive the mark of the Beast or not to be able to buy or sell throughout the length and breadth of his Empire; or worship God and be beheaded or hide away from his presence in the dens and caves of the earth.

If Jesus should come for his Church today—and there is no unfulfilled scripture between us and that event but God's long suffering mercy—all these events will have taken place throughout the world within the next seven years.

It is therefore the fervent prayer of the author, that all who read these words may obtain that grace of God, whereby they

may be full overcomers, and so be enabled to inherit the promise found in chapter 3:10 (Am. Std. Ver.)

> "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth."

And, having received this grace of God within our own hearts, let us not be content with merely escaping these things for ourselves; but rather let us do our utmost to warn others concerning this time of trouble that is coming upon this world, if peradventure they also may be ready to be caught up to meet the Lord at the time of the rapture.

CHAPTER XIV.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty *and* four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb. 5 And in their mouth was found no guile; for they are without fault before the throne of God. 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy

angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. 14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs. (Vs. 1-20.)

MEAD in "The Apocalypse of Jesus Christ" has called attention in his notes on this chapter to the remarkable contrast between the grace of God as manifested toward the people in these days of tribulation and the awful malignity of the Antichrist as follows: "In chapter 14 the Holy Spirit has given us a few sketches or glimpses of God's gracious dealings with the world of sinful, suffering man during that awful night of wickedness and spiritual desolation. It would seem to be enough to soften the hardest heart, and melt it to tears of penitence and love, simply to read this chapter in connection with the preceeding one. There is a tremendous contrast to be seen between the love and tender compassion of God and His good will toward men, in the one, and the malignity, the inhuman cruelty and demoniacal fury of Satan's deputy, the Antichrist, in the other. Though iniquity abounds in superlative forms and degrees during the fearful chaos of those days under the reign of 'the lawless one,' even then 'grace will abound more exceed-

ingly.' In that dreadful hour when many are receiving the mark and number of the Beast on their right hand or forehead, God does not stand aloof from those who are ready to confess Him. * * *And so too, in the furnace of Tribulation already heated seven times more hot, the form of the Son of God will walk with those faithful Hebrews who refuse to fall down and worship the image of the king who far exceeds Nebuchadnezzar in might and majesty."

The 144,000 referred to in verses 1-5 without doubt are the same company that we saw in chapter seven, namely, the first fruits of Israel's turning to God. The place where they stand is the literal Mt. Zion in the land of Palestine. This is to be the place of Messiah's throne during the Millennium, as is witnessed to by nearly all of the Old Testament prophets. They are seen here at the close of the Great Tribulation celebrating their triumph, and their joy is shared by the heavenly hosts, and they themselves sing "as it were a new song," but no one could learn that song but the 144,000 who were redeemed from the earth. That is, no one had ever passed through such trying circumstances unharmed, and therefore it was a song peculiar to their experience in those days.

THE TRIUMPH OF THE 144000

It is said of this company in verse 4, that "These are they which were not defiled with women: for they are virgins." We do not understand from this statement that these are necessarily unmarried people that are referred to here, but being true Israelites the word "virgin" is probably to be understood figuratively, and is therefore used here as it often is in scripture to denote a state of separation to God from the surrounding heathenism. (Cf. Isa. 37:22; Ezek. 16:1-63; Jas. 4:4,5.) In all probability the meaning the Holy Spirit intended to convey by this statement was, that this company will remain separated unto God in those days, in the midst of prevailing idolatry, which is everywhere referred to in scripture, as spiritual unchastity.

The spiritual lesson to be drawn from Verse 5: "And in their mouth was found no guile, for they were without fault before the throne of God," is that if these men will be enabled to live such lives of separation unto God in the midst of the

abounding apostasy and spiritual and literal unchastity as will exist in those days, so that God may truthfully speak these words concerning them; how much more is it possible for his children to live such lives today in this Dispensation of Grace, and of the Holy Ghost.

THE MESSAGE OF THE ANGELS

In verses 6-12 we have the messages of three angels. We understand that these are literal angels, and the message that they bear, is one that is especially suited to those times. It is a divine warning given to the people to fear God. It is a judgment message, but is given at the time the false prophet is trying to compel men on pain of death or universal boycott, to worship the Man of Sin.

The second angel announces the fall of Babylon. This announcement is to be understood as the moral degradation that she has fallen into. The literal judgment of Babylon is described in chapters 16, 17 and 18.

The third angel's message gives an awful warning concerning those who worship the Beast and his image and receive his mark in their foreheads or hand. He declares that "the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name." Those who go into this time, have to face the awful alternative of worshipping the Beast and receiving his mark or the number of his name and finally to be cast into everlasting torment—or to worship God and not be able to buy or sell and in many cases suffer martyrdom; but "here is the patience of the saints." This will be the great test of the Children of Israel who have not as yet known Jesus but who have kept the commandments of God—the orthodox Jews, and all those who do acknowledge Jesus Christ. Among the Jewish people, we are told in Zech. 13:8 that two parts of them will be cut off and die. Vast numbers of them will apostasize and receive this Antichrist as their Messiah.

(Jno. 5:39-43.) Those who do go through the fire of this persecution (Zech. 13:9) will finally be delivered by the appearance of the Lord Himself who will come to their help. (Zech. 14:1-5.)

Verse 13 is a message of special comfort to the people of those days, and, while it has always been a comfort to the bereaved as they have thought of their loved ones going on to their reward, it is especially designed for the people who live in these days when it will be far better to die than to live because of the awful pressure of the persecutions that are visited upon the people of God by this Man of Sin. But, Jesus is watching in the meantime, and when their faith has been made perfect through these trials, they are translated out of this awful condition.

This translation will take place in connection with the harvest scene described in verses 14-16, which will come at the very end of the Tribulation period. It is at this time that all who have suffered martyrdom during this period will be raised from the dead. This will be, so to speak, the gleanings of the first resurrection. Christ himself was the first-fruits. The general harvest will include all who are sleeping in Jesus when he comes for his church before the Great Tribulation begins, and the gleanings of the harvest will include those who die in the Lord during those awful days.

THE HARVEST SCENE

In verses 17 to 20, we have a vision of the vintage scene where Christ is represented as treading the great wine-press of the wrath of Almighty God. A word of explanation may be necessary at this point as to the meaning of this striking metaphor that is used here. In the land of Palestine, the grapes were pressed out differently than in our country. They were placed in large circular vats, and then trodden out by men who trampled on them with bare feet. Sometimes there would be several of them in the vat at the same time, and as they ran around the vat singing and shouting the blood of the ripe grapes would stain all their raiment. And so the Lord has taken this metaphor from the common life of those people in Palestine, to illustrate the awful carnage that

THE VINTAGE SCENE

will take place when the Lord comes to tread down the nations in his wrath at the very close of the Tribulation period. In these verses we have in outline, what is given in detail in chapters 15:5 to 20:3.

In order to fully understand the teaching of V. 20, it should be studied in connection with Isa. 63:1-4; Joel 3:9-16; and Rev. 16:13-16, Am. Std. Ver., which we quote in this connection;

> "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3 I have trodden the winepress alone, and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. 4 For the day of vengeance was in my heart, and the year of my redeemed is come.
>
> (Isa. 63:1-4.)
>
> * * * *
>
> "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. 10 Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. 11 Haste ye, and come. all ye nations round about, and gather yourselves together; thither cause thy mighty ones to come down, O Jehovah. 12 Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. 13 Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. 14 Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. their shining. 16 And Jehovah will roar from Zion, and utter his 15 The sun and the moon are darkened, and the stars withdraw voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. (Joel 3:9-16.)
>
> * * * *
>
> "And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: 14 for they are spirits of demons, working signs, which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. * * * 16 And they gathered

them together into the place which is called in Hebrew Har-Magedon." (Literally, "the mountain or valley of Megiddo.") (Rev. 16:13,14,16.)

By comparing these scriptures with this 20th verse, the conclusion is gathered, that the Antichrist in his determination to destroy every worshipper of Jehovah from off the face of the earth, will gather the combined armies of the world, and bring them up to the land of Palestine, where there will be gathered a company of Jews who have not entered into covenant relations with him, but who have remained loyal to Jehovah. The headquarters of his army will probably be on that historic battlefield of Armageddon,—also called the Plains of Esdraelon—situated in Northwestern Galilee, and will extend south two hundred miles by the way of the valley of Jehoshaphat, which lies to the East of Jerusalem, to Bozrah in Edom. According to the prophecy of Zechariah, (Chap. 14:1-5) this army will capture the city of Jerusalem, and when they are in the act of plundering it. the heavens will open, and the Lord will come and fight with his enemies, as he fought in the days of old, "and blood (will come) out of the wine-press, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs." Or, in other words, two hundred miles, which is the exact distance from Armageddon in Gallilee to Bozrah in Edom.

Many have thought that this present war would end in Armageddon: but there are at least seven years between us and that event, during which time the Antichrist is to be manifested, and the Jews are to enjoy a period of protection under his reign, for three and a half years, corresponding to the first half of the 70th week of Daniel, during which time there is also to be a time of great world peace and prosperity. No, nothing of all the carnage of this present war in Europe can begin to compare, with what is here depicted, for when the Lord fights with men in those days, it will not be with 42 centimeter guns, but with the powers of omnipotence. May the dear Lord grant that none of our readers may be found in that company that are arrayed against the Lord in that day.

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MAP OF PALESTINE SHOWING THE LOCATION OF THE "WINE PRESS"

CHAPTER XV.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy; for all nations shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. (Verses 1-8.)

THE events recorded in this chapter follow immediately in point of time, the events described in chapter 11, verses 15 to 19. From chapter 12:1-15:4, we have been going over the same ground in point of time that was covered in our study of chapters 4:1-11:19, which described the Great Tribulation from the standpoint of the Heavenly agencies at work during that period, while this section comprising chapters 12:1-15:4, describes the same period from the standpoint of Satanic agencies at work during that time. If, therefore, the judgments that are depicted in the following section comprising chapters 15:1-20:4 are more severe than those of the preceding section, it will be because men have hardened their hearts against God in the face of greater light than they ever had before, and hence the judgments, that follow, are correspondingly severe.

Now after God has testified to the people of those days through his Two Witneses, through the 144,000, and through the messages of the three angels and the judgments which were poured out upon the earth during the opening of the seven seals

and the seven trumpets, he translates all who are faithful, and then takes up the work of the vial judgments upon those who have hardened their hearts and who persist in their rebellion against him.

Verses 2-4 describe the scene of victory of those who were translated, who were reaped in the harvest scene in chapter 14:14-16. They sing not only the song of Moses, the servant of God who, after being delivered from the bondage of Pharaoh, had still the wilderness journeys before him, but they also sing the song of the Lamb. It is a song indeed of victory over the oppressor who was greater than Pharaoh in his cruelty to them, but it is also a song of final triumph where they will never know any more sorrow or share any more of the wilderness wanderings. How the grace of God stands out here in contrast to the awful wickedness and blasphemy of the Man of Sin.

THE SEA OF GLASS

The author remembers how as a boy, he used to sing with a great deal of enthusiasm the chorus of a hymn that was very popular in those days, which was based upon this triumph of the tribulation saints upon the Sea of Glass. The words of the chorus were as follows:

"We will dwell in the fair and happy land,
bye and bye;
Just across on the evergreen shore,
Sing the song of Moses and the Lamb,
bye and bye,
And dwell with Jesus ever more."

And although we would not take away aught of the comfort that the saints of this dispensation may find in this chorus, yet we feel it necessary to bear our testimony against the confounding of the events of this part of the scriptures, so common in the hymnology of these days. The fact of the matter is that if any saints of this dispensation have part in that song, it will be because they are too worldly minded to be caught away at the rapture, and hence are left behind as a means of divine rebuke for their unbelief and lack of readiness for their Lord's return.

If this class endures to the end, and remains true to God during the awful trials of the Great Tribulation, they will eventually be translated, and will have a part in this triumph on the Sea of Glass. Five minutes of this triumph will indeed repay them for all that they have had to endure during the Great Tribulation, but God has something a great deal better than that experience for his children "who love his appearing"—the being saved from that time of Tribulation, by being caught away from it at the time of the rapture of the Saints.

The question may then be asked, Is God partial to his children? We answer, he is not, but will do the best he can for them under all existing circumstances. In Luke 21, verses 34 to 36, (Am. Std. Ver.) our Lord enjoins his followers to be ready for his coming at any moment, as follows:

> "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for *so* shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

His children therefore, have no right to expect that they will be saved from the Great Tribulation, except as they meet the conditions of such escape, as laid down by our blessed Lord. Paul the great apostle to the Gentiles esteemed these things as a great prize to be won. See Phil. 3, verses 8, and 11 to 14, literal Greek:

> "But yea rather I also am esteeming all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom all things I suffered loss of, and esteem (them) refuse to be, that Christ I may gain; * * * 11 if by any means I may arrive at the out resurrection, the one from among (the) dead. (*eis ten ekanastasin ten ek nekron*) 12. Not that already I received, or already have been perfected; but I am pursuing, if also I may lay hold, for that also I was laid hold of by the Christ Jesus. 13 Brethren, I myself not do reckon to have laid hold; but one thing—the things behind forgetting, and to the things before stretching out, 14 towards (the) goal I pursue for the prize of the on high calling

of God in Christ Jesus." (Englishman's Greek New Testament with marginal readings.)

This principle of God's dealing with his children may be illustrated by an incident that was related once in the presence of the author: An English Manufacturer wishing to retire from business, endeavored to interest his sons in carrying on the work in his stead. It is the custom in England that the oldest son is usually made heir. In this case however, the eldest son could not be made to take any special interest in the business, but was satisfied with a mere nominal position, consequently the best the father could do for him under the circumstances, was to give him a position paying three pounds ($15.00) a week, while the younger son was made the manager of the business, because he took such an interest in it, that his father felt perfectly safe in committing this trust into his hands. The father would have preferred to give the position to the older son, because of the custom, but because he would not fit himself for the position, it was given to the younger son instead.

Our Heavenly Father prefers that all his children live such lives of separation unto Jesus Christ, that they will be ready for the rapture, but if they will not, he does the best he can with them under the circumstances. While it will be a glorious thing to have a share in this triumph on the Sea of Glass, it will be a much more glorious thing to have a share in the song of the redeemed, as found in chapter 5:9, 10: (Am. Std. Ver.)

> "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe and tongue, and people, and nation, 10 and madest them *to be* unto our God a kingdom and priests; and they reign upon the earth."

Verses 5-8 show the preparation in heaven for the visiting of the last series of judgments in which are filled up the wrath of God, and as the angel said in chapter 10 that there should be no more delay in these judgments; having begun them, he will carry them through to the end.

CHAPTER XVI.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. 3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments. 8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. 10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. 12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon. 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (Verses 1-21.)

THE VIAL JUDGMENTS

THIS chapter describes in detail the seven last plagues referred to in chapter fifteen. The principle of the increasing severity of these Vial (or "bowl" Am. Std. Ver.) Judgments as compared with the preceeding series of judgments is set forth in the prophecy of Moses as found in Leviticus 26:14-16, 21-24, 40-42: (Am. Std. Ver.)

> "But if ye will not hearken unto me, and will not do all these commandments; 15 and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant; 16 I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.
>
> * * * *
>
> 21 "And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. 22 And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. 23 And if by these things ye will not be reformed unto me, but will walk contrary unto me; 24 then will I also walk contrary unto you; and I will smite you, even I seven times for your sins.
>
> * * * *
>
> 40 "And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me. 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; 42 Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

The design of these judgments is to lead God's people to repentance, and if the first series is not sufficient to produce that result, they were to be followed by those which were more severe, until that design was accomplished. Thus it is, in the

book of the Revelation, there are the Seal Judgments which lead many to repentance, but others hardened their hearts; then they were followed by the Trumpet Judgments, in which one third of the earth was affected. If, peradventure the other two thirds might be led to repentance; but to those who hardened their hearts against this judgment, there remains a final series which will result in bringing a remnant of Israel back to the Mighty God of Jacob in genuine repentance, and prepare the Gentile World to receive our Lord when he comes.

We believe the things described in this chapter are to be understood most literally. In speaking of these days, the Prophet Micah said: "As the days of thy coming forth out of the land of Egypt, will I show unto them marvelous things." (Mich. 7:15, Am. Std. Ver.)

It is generally conceded that the plagues that were visited upon Egypt, and the mighty signs and wonders that were wrought when Israel was delivered from under the oppression of Pharaoh, were literal; and if God is to work according to the days when he brought them out of the land of Egypt, then these plagues referred to in this chapter must be literal also.

FIRST VIAL

The first of these Vial Judgments in verse 2 was a noisome and loathsome sore upon all that had the mark of the Beast and who worshipped his image. This is no doubt the fulfillment of the prophecy of Deut. 28:27, 35: (Am. Std. Ver.)

> "Jehovah will smite thee with the boil of Egypt, and with the emerods, and with the scurvy, and with the itch, whereof thou canst not be healed.
>
> * * * *
>
> 35 "Jehovah will smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head."

This prophecy has never been fulfilled, so far as we have any intimation, in the word of God, and we see it here being fulfilled in apostate Israel who have rejected their true Messiah and pledged their allegiance to this false Messiah. (John 5:43.) It is not to be supposed however, that this plague is limited to Palestine and the Jewish Nation; for while this will indeed be "the time of Jacob's trouble," (Jere. 30:7) and the vortex of

these plagues will be in the Land of Palestine, the whole earth will also be affected, for people of all nations will have received the mark of the Beast.

Verse 3 shows the second Vial being poured out upon the sea and it becomes as the blood of dead men and every living creature died upon the sea. In the second Trumpet Judgment, (Chap. 8:8) the third part of the waters were affected, but now it is the whole sea. It is not only blood, but it is the blood of dead men, putrescent blood. It is almost impossible to imagine the condition of the world under a plague like this.

SECOND VIAL

The third Vial was upon the rivers and fountains of waters and they became blood so that men could find nothing else to drink but blood. In verse 6 the angelic beings who had charge of these judgments cry out that God is righteous in doing this because they had shed the blood of the saints and prophets.

THIRD VIAL

While we today may not be able to understand these things, when the time comes for these Vials of Wrath to be poured out—when the wickedness which now exists has reached its consummation and is fully ripe—then every loyal being in the universe will join with the altar in verse 6 saying "Even so, Lord God Almighty, true and righteous are thy judgments." Let us therefore, not try to explain these things away or make them symbolical, for they are most literal; but rather, let us do our utmost to warn those about us of the danger they are in, and endeavor to get them to turn to God from the state of heart which will make it necessary for Him to visit these things upon them, for judgment is the strange work of God. He doth not willingly afflict, but the time will come in the rebellion of man when conditions which are now existent, will have become fully ripe, that if God should with-hold these judgments, all loyal beings would charge him with conniving with wickedness. Then for the glory of his own name and the respect of innocent beings, he must smite and when he does smite, it will be with omnipotence, and who shall be able to stand when once he rises up against them? Surely, "it is a fearful thing to fall into the hands of the Living God."

FOURTH VIAL

Verses 8 and 9 describe the fourth plague—the sun being given special power to scorch men with fire, but they only hardened their hearts the more and repented not, to give him glory. A most terrible judgment indeed, but one which men of those days will justly deserve.

FIFTH VIAL

Verses 10 and 11 describe the plague of darkness. It will begin with Babylon, the seat of the Beast, and spread over all of his Kingdom. There was darkness over all Egypt during the plagues that were visited upon Pharaoh, but there is greater wickedness here, so this supernatural darkness is perfectly consistent with the conditions we find at this time.

These plagues, like those preceeding them, overlap each other for it states here that they were gnawing their tongues for pain and blaspheming God because of their pains and sores which were visited upon them during the first of these Vial Judgments and still they did not repent of their deeds. Men sometimes tell us that people will be purified by their sufferings in hell and finally be led to repentance, but the attitude of these men shows conclusively that if men will not be moved to repentance by the discipline of God here upon the earth, by the love and long suffering and mercy of God, as revealed in Jesus Christ, they will not be moved by the Judgment of Hell, but will only harden themselves the more. Does it not seem reasonable then, that eternal opposition and blasphemy against God deserves eternal punishment?

SIXTH VIAL

In verse 12 the apostle gives us an account of the opening of the sixth Vial upon the great river Euphrates, and of the waters of the river being dried up in order that the way of the kings of the East might be prepared to come up to Armageddon, with the object of wiping out the last vestige of the worship of the true God which is still being upheld by a believing remnant of the Jews. We understand that this is a literal drying up of the waters which have always been such a hindrance in times past to moving armies, and while it seems to be providential in enabling them to more quickly get to the land of Palestine, it

is in reality a judgment upon them; for the sooner they gather there, the sooner their judgment will fall. This supernatural drouth which dries up the Euphrates, will also prepare the land for the burning as well; for the prophecy concerning Babylon is that "She shall be utterly burned with fire." We are told that the soil in the Euphrates valley in the vicinity of Babylon is bituminous. Or in other words, it is of the same nature as soft coal, and burns very readily when thoroughly dried. And it is doubtless through this drouth that the ground is prepared for its final burning.

There is a significant pause in the apostle's narrative in V. 15, when he stops in the midst of his description of these demon spirits like frogs, referred to in verses 13, and 14,—going forth to the kings of the earth to gather them together unto the war of the great day of God, the Almighty,—to exhort the readers of this book concerning the imminence of the Lord's coming: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame." This is undoubtedly a special warning to those christians who are represented by the church at Laodicea. (Chap. 3:17-19.) The Lord intended to convey the idea here, we believe, that unless we watch for his coming and live as if it were a reality and let it mold our lives, we shall be disgraced by being cast out into the Great Tribulation. The author does not wish to dogmatize on this subject, but he would call attention to what our Lord has said concerning these things in Mark 13, verses 33 to 37: (Am. Std. Ver.)

> "Take ye heed, watch and pray; for ye know not when the time is. 34 *It is* as *when* a man sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, watch."

Attention is also called to the character of the church at Thessalonica as set forth in 1 Thess. 1:5-10, which shows the kind of believers that Paul said should be translated at the

coming of the Lord. If we are numbered among the "we" (1 Thess. 4:15, 17) referred to in this scripture, we may be sure we are ready for the coming of the Lord and will be caught up; but let us beware lest we rest in the carnal security of the teaching that all believers will be ready to be caught up at the rapture and then when this event takes place, find to our horror that we are left behind. Surely this exhortation in the midst of the description of these awful judgments is not without meaning and may the Holy Spirit apply it to the heart of every reader of these words.

Having given this exhortion he takes up the regular course of his narrative again, and in V. 16, he completes the description of the events that take place under the sixth Vial.

When the seventh Vial is poured out, there comes a voice from heaven, saying, "It is done." That is to say the judgments that have been prophesied to take place during the Great Tribulation will be completed at this time. We have therefore, in verses 17 to 21, an outline of the events that are described in detail in chapters 17:1-20:3. The earthquake described in verses 18 to 20 is a literal earthquake, and will change the whole configuration of the earth's surface. The cities of the nations will fall at this time, and thus will come to an end that monument of man's pride and progress. The "great city" referred to in verse 19 is probably Jerusalem; inasmuch as there is a prophecy of a great earthquake that will change the configuration of that city foretold by the prophet Zechariah which is to take place at this time. (Zech. 14:4, 5.) It would seem from this scripture, that as soon as our Lord's blessed feet touch the mount of Olives, not only Jerusalem will be affected by the earthquake that will take place at that time, but the whole earth will be affected by it as well. It is also distinguished from great Babylon, which is said to come "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath," the details of which are described in chapters 17 and 18.

SEVENTH VIAL

In our study of the "vintage scene" in chapter fourteen* we made the statement that When the Lord fights with men

*See Page 120.

in those days, it will not be with 42 centimeter guns, but with the powers of omnipotence. In verse 21 we have a description of the weapons that he will use, namely, he will rain hailstones out of heaven upon his enemies, every stone of which it is said will be "about the weight of a talent." There is considerable of difference of opinion among interpreters of the book of the Revelation as to how heavy these hailstones will be. The Attic talent is said to be about 56 lbs. Another talent in use in ancient times was equal to about 390 lbs. But inasmuch as nearly all of the allusions in this part of the book are to Jewish customs, it is probable that the Jewish talent is the one referred to in this case, which was equal to 102 lbs. and 13 ounces advoirdupois, according to the tables of Jewish Weights and Measures as given in the Teachers Edition of the Oxford Bible. This is what is meant by the Lord smiting the people with the sword that proceedeth out of his mouth. (Cf. Chap. 19:15.)

The prophet Isaiah had already prophesied of the Lord fighting with his enemies with this kind of weapons, and here is where his prophecy is to have its fulfillment. Compare Isa. 28:21, 22 with Joshua 10:10, 11; (Am. Std. Ver.)

> "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. 22 Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth. (Isa. 28:21,22.)
>
> * * * *
>
> "And Jehovah discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah. 11 And it came to pass, as they fled from before Israel, while they were at the descent of Beth-horon, that Jehovah cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword."
> (Joshua 10:10,11.)

But even this terrible judgment upon these men will not lead them to repentance, for it is said they "blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

CHAPTER XVII.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

(Verses 1-18.)

THE JUDGMENT OF MYSTICAL BABYLON

In verses, 1-6 we have a description of the symbolical Woman, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." In verse 7, the angel said to the Apostle John, that he would tell him of the *mystery* of the Woman and of the Beast which carried her, which had seven heads and ten horns. Here, we have a mystery or symbol referred to, hence the whole context is to be understood figuratively. The Beast of verses 3 and 7 is the same as was described in chapter 13, and represents the last form of Gentile power that will exist on the earth. The Woman represents the consummation of that System of religion founded by Semiramis the wife of Ninus, (Nimrod) King of Babylon, in direct rebellion against the word of God and in opposition to the true worship which came to the people by revelation from God. In the early part of the reign of this civil power, it will be the State religion. All forms of false worship throughout the world may be traced back directly to this Woman and in that sense, all nations have been made drunk with the wine of her fornication. The Antichrist, in seeking to obtain world power in the beginning of his reign, will flatter all forms of existing religion and seek to federate them in his capital but when he has reached the zenith of his power, and ambition to be worshipped as the one God, then he will bring about the destruction of every form of worship that does not recognize him as such. Many have thought that this Woman represents the Roman Catholic Church, from the expression in verse 9 "The seven heads are seven mountains on which the woman sitteth," and because Rome was called by the Latin Poets "The City of the Seven Hills," they think this is a mark of identity of the Roman Church; but a more careful examination of the verse will show that the angel did not say "seven hills" but "seven mountains." The Greek word used here for mountains is *ore* which translated into Latin is *montes,* but the Greek word for hill in

THE SCARLET WOMAN

Acts 17:22 is *pagou* which is the equivalent of the Latin *colles,* which is the word that is always used by the Latin poets in describing this City of Seven Hills. Let us therefore give the angel credit for knowing the difference between a mountain and a hill. The highest hill in Rome at that time was only about 275 feet above sea level. Furthermore, the city of Rome had been enlarged at the time the book of the Revelation was written, so that it had ten hills. These with their respective height above sea level are: "Capitoline, 166 ft.; Palatine, 165 ft.; Aventine, 150 ft.; Caelian, 165 ft.; Esquiline, 245 ft.; Viminal, 175 ft.; Quirinal, 170 ft.; Pincian, 165 ft.; Janiculum, 275 ft.; and Vatican, 206 ft."* The angel in interpreting this symbol to John (Vs. 9, 10 Am. Std. Ver.) said; "The seven heads are seven mountains, on which the woman sitteth: 10 and they are seven kings; the five are fallen, the one is, the other is not yet come." Thus it will be seen that the angel is not refering here to literal mountains but to kings, or kingdoms; a mountain being a familiar symbol in scripture to denote a kingdom. (Cf. Dan. 2:37-39; 7:17, 23; Jere. 51:24, 25.)

These seven heads therefore represent the seven great kingdoms of prophecy through which Satan will have worked to destroy the true worshippers of God, that thereby he might secure the worship of the world for himself. Five of these nations were said to have fallen before the time of the writing of the book of Revelation. These were Babylon, Medo-Persia, Greece, Egypt, and Graeco-Syria. The one then existing was Imperial Rome. The seventh kingdom is still future. Not only were the five nations that were then fallen patrons of this System of religion founded by Semiramis, but Rome was also; and it was through the instigations of this symbolic Woman that these nations were such persecutors of the people of God; but the consummations of all her persecuting power will be manifested towards those people, during the reign of this seventh head, which is as we have seen, the revival of the Graeco-Syrian kingdom (the fifth head) under the reign of Antiochus Theos Epiphanes raised from the dead. It was in this sense therefore, that this Woman is said to have sat on

*See Mead's Apocalypse of Jesus Christ.

these various heads of the Beast. Inasmuch then as the Roman Catholic Church could not be said to have sat upon the five heads that were already fallen in John's time, it follows of necessity, that this symbol does not represent that Church.

This Scarlet Woman will in all probability include within her organization the various forms of apostate Christendom that will be left here on the earth at the time of the rapture of the saints, together with Mohammedanism, the various idolatrous systems, Christian Science and Free Masonry; in fact every form of worship on earth that recognizes any measure of obligation to worship God, but promises life to its adherents through creature righteousness, rather than through faith in the atoning sacrifice of Jesus Christ. This System will no doubt include many of the principal features of these different systems we have mentioned; but will maintain that spirit of intolerance towards the adherents of that form of religion which was given by divine revelation, that has characterized it from the very beginning.

HER ORGANIZATION

In the beginning of his career, the Beast will permit this Woman to dictate the policy of his kingdom to a large degree. Not that he has any interest in her claims, but because he can the better accomplish his own designs by so doing. For it must be remembered that no man can get control of the governments of this world, without recognizing in some measure the religious elements of society. While this System will pretend to be the representative of God on earth, she will connive with the most abominable practices, that thereby she may gain her selfish ends. And so disgusted will the kings of the earth become with her, that at last they will unite in utterly exterminating this System from off the face of the earth.

While the Beast and his confederate kings will do these things of their own accord, they will be permitted in the providence of God to do so, and in that sense, God is said to have put these things in their hearts, so great is his abhorrence of all forms of religion that reject the atoning blood of Christ as the only means of salvation. The closing verses of this chapter therefore, vividly

HER DOOM

describe the end of this System of religion that was begun by Cain, organized into a system by Semiramis, and will have its headquarters in the last days in the city where it first originated, namely, the ancient city of Babylon on the Euphrates river.

CHAPTER XVIII.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 And saying, Alas, alas,

that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. 21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. (Vs. 1-24.)

THE JUDGMENT OF LITERAL BABYLON.

THIS chapter represents the destruction of the literal city of Babylon which according to the many prophecies of the Old Testament must yet be rebuilt, for it has never been destroyed according to the details given by Isaiah and Jeremiah.

That this is a literal city which is to be destroyed, and not the mystical Babylon in the 17th chapter, is evident from the fact that the mystical Babylon was destroyed by the kings, while they wept over the destruction of the Babylon of the 18th chapter. Many teachers of prophecy of the present day think that the rebuilding of Babylon in the future as a great commercial center is altogether visionary, and they are wont to quote as a proof of their argument Isa. 13:19-22. But a careful examination of the details of this prophecy reveals the fact that Babylon has never been destroyed after the manner herein

COURTESY OF THE INDEPENDENT

THE OLYMPIC CENTER

"Hendrick C. Andersen, an American-Scandanavian Sculptor, who resides at Rome, has just published a remarkable book on a remarkable project which he has been working at with untiring zeal for the past ten years. The book is entitled, **Creation of a World Center of Communications,** and in its one hundred and two immense and sumptuously illustrated pages is unfolded a concrete plan for the establishment of an ideal world city where all international activities shall henceforth have their home and find their inspiration. This project, however, is more than the mere figment of one man's inspiration and initiative. Mr. Andersen has enjoyed the collaboration of some forty artists, architects, sculptors and engineers in working out his plans, and already over $150,000 has been spent in preparatory work.

"The international city is a city of light, health, wide avenues, parks, play grounds, fountains, lagoons, and noble buildings—a city without slums, but a city of efficiency, convenience, and beauty; not only in structure, plan and equipment will it be the ideal city, but it is intended to become the intellectual if not indeed the political capital of the world

THE ART CENTER

A CAPITAL FO

—a clearing house for the various social, c
tural, scientific, and political aspirations
humanity. A birdseye picture is reprodu
above. As designed, it will cover some
square miles of ground. Its architectu
plans are so drawn that it can be built
almost any spot accessible to the sea t
the nations may choose. While there is am
room within the limits of the city for
homes for the permanent inhabitants and
necessary business and manufacturing pla
the heart of the city is composed of buildi
adapted for the unification of internatio
interests. These are grouped into three c
ters devoted respectively to Science, Art
Physical Culture.

"The Scientific Center is connected with
Center of Art by the broad Avenue of Nati
flanked on either side by palaces which
house ambassadors and delegates represen
their respective nations. It has for its cro

THE SCIENTIFIC CENTER

L THE WORLD

g motif the gigantic Tower of Progress, hich rises to the height of 320 meters (975 et). On the summit of this tower will be stalled a plant of wireless telegraphy, and in e lower floor of its colossal base will be found world printing press. The tower rises in e midst of a circular space set apart for ternational Congress Buildings for Medicine, rgery and Hygiene, Law and Criminology, lectricity and Invention, Agriculture and ransportation, all of which are provided with lls, libraries, museums, and accessory offi-s. To the northeast is the International all of Justice, and to the southwest the Tem-e of Religions. Completing the conception, ands an International Bank or Clearing House d World Reference Library, while in gardens ar, are dispersed the International Institutes Higher Learning. The Art Center is con-ected with the Physical Culture Center by eans of gardens devoted to horticulture, na-ral history, zoology and botany. An impos-ing Temple of Art, forming the chief monument of this center was planned with spacious halls and galleries for sculpture and painting surrounding a vast auditorium.

"The Physical Culture Center is intended 'to facilitate a world reunion of athleticism and to promote the scientific development of the human form in all nations.' Therefore a vast stadium is its central feature, while near it is a natatorium, gymnasia for men and women and open fields and athletic quadrangles for international expositions and contests.

"Mr. Andersen estimates the cost of creating such a city would not be over $100,000,000, a sum that would not severely tax the resources of the governments of the world if equitably distributed. While he does not indicate his preference as to what site should be chosen, he suggests as possibilities the Dutch Coast, near the Hague; the Riviera, near Cannes; Turvueren, near Brussels; the shore of Lake Neuchatel, near Berne; St. Germain-on-Laye, near Paris; the Marmora Coast, near Constantinople; the Mediterranean Coast, near Rome; and the New Jersey Coast, near Lakewood."

described. *First,* it is stated that it shall be destroyed as when God overthrew Sodom and Gomorrah. When these two cities were overthrown, they were utterly destroyed and the place where they stood is now occupied by the Dead Sea. *Second,* it shall never be inhabited. During the days of the apostles a church was established there and in the 6th century, a large Jewish University was there. At the present time, a city called Hillah of 32,000 inhabitants occupies the site of the old city of Babylon and is built from the very stones out of the ruins, although Jeremiah prophesied (Jer. 51:24-26) that they should not take of it a stone for a corner or a stone for foundations. Isa. 14:22,23 states that it would be made a possession for bittern and pools of water but there are heaps of ruin there now. Thus Babylon has never yet been destroyed according to the details of the prophecies of Isaiah and Jeremiah and in order to complete their fulfillment, it must be rebuilt—"for not one jot or one tittle shall fail until all be fulfilled."

The whole description of the destruction of Babylon in this 18th chapter is that of a great commercial city. Rome never was a commercial city, but ancient Babylon was, and while the rebuilding of this city is declared as visionary by some of our leading prophetical teachers, it is nevertheless a very significant fact that in recent years there has been a great movement among the leading men of the world including statesmen, jurists, college presidents, publicists, great captains of industry, and some of the crowned heads of Europe, towards establishing a great International World Center of commerce, industry, government, religion, education, art, literature, and athletics. As an illustration of this tendency, there appeared in The Independent in the issue of January 5th, 1914, a general perspective view of such a world city, designed by Mr. Hendrick Christian Andersen, the center of which was a great Tower of Progress, from which the whole world could be reached by wireless telegraph. In the issue of October 25, 1915, an engraving of this Tower of Progress was also published, both of which we have reproduced by special permission from The Independent and from Mr. Andersen.

It is but fair, however, to Mr. Andersen to state that he has not suggested in his article, the Euphrates Valley as a site for this city. We have simply called attention to his work as an illustration of how the idea of a World Center of commerce, government, and religion is taking possession of the minds of men in these days. Inasmuch as men of keen business insight do not invest $150,000 in a project of this kind, unless there is a strong degree of probability that it will materialize. While Mr. Andersen has not suggested this site for this International World Center, other farseeing statesmen and men of finance have believed that this was the spot of all others on earth for such a center. The Turkish Government being aware of these things, backed by German diplomacy and capital, a few years ago engaged the celebrated English Engineer, Sir William Willocks who built the Assuan Dam in Egypt, as chief engineer on an immense irrigation project which seeks to reclaim millions of acres of the most productive soil in all the world when under irrigation. In the May 1914 number of The Popular Mechanics Magazine, a birdseye view of the land of Mesopotamia was published, showing the extent of this project, which is destined to make this land that has been desolate for centuries to "blossom as the rose."

Not only has the Turkish Government been engaged in this irrigation project, but railroads have been surveyed in every direction through that country, among which are those which a large American Syndicate which is capitalized at a hundred million dollars,—has been authorized to build from the Mediterranean Sea to the Persian Gulf by the way of Babylon.

This country not only has the richest soil in the world when under irrigation, but is centrally located as well, being near the Persian Gulf, and having the possibilities of a fine harbor for the largest ocean steamers when dredged. There is also a vast amount of building material for such a city, within the old city of Babylon, a good deal of which is still in an excellent state of preservation. According to Herodotus the walls of Ancient Babylon were 350 feet high, 85 feet broad, and 56 miles in circumference; and in addition to these outer walls, there were two inner walls of the same height on either side of the

A WORLD CENTER FOR PEACE

By HENDRICK CHRISTIAN ANDERSEN

"Real peace is brought about only thru education, and after this terrible war is at an end, education will receive a new impetus. It will work on broader lines; not only individuals, but nations will feel its greater powers. For this purpose a world center of communication will be more necessary.

"In the Sixty-fifth Anniversary Number of The Independent, there was published a perspective view of the World Center, or World Center of Communication that is being proposed to the nations as a possible vehicle for the establishment of more friendly and practical International relations in the future. The main object of the city is to facilitate the endeavors of National Expansion by enabling every nation to understand the others thru intimacy, fellowship, and more open moral, economic and spiritual relations. It is a city built to concentrate the energies of peoples, and spread them in freedom to all parts of the earth; a city to become the center of human inspiration, a city to untangle the ever increasing complexity of questions that arise in all countries, the settlement of which is essential to the welfare of all humanity; a city to preserve the highest accomplishments of all peoples in all parts of the earth; a city that will endeavor to pacify judicially all international disputes, and advance harmonious relations on a practical and economic basis; a convenient, open, free, city, to belong to all nations and facilitate their intercourse. A world clearing house. A spot consecrated to facilitating every form of science and human progress, in which the nations could come together, study, and settle their problems in relation to one another.

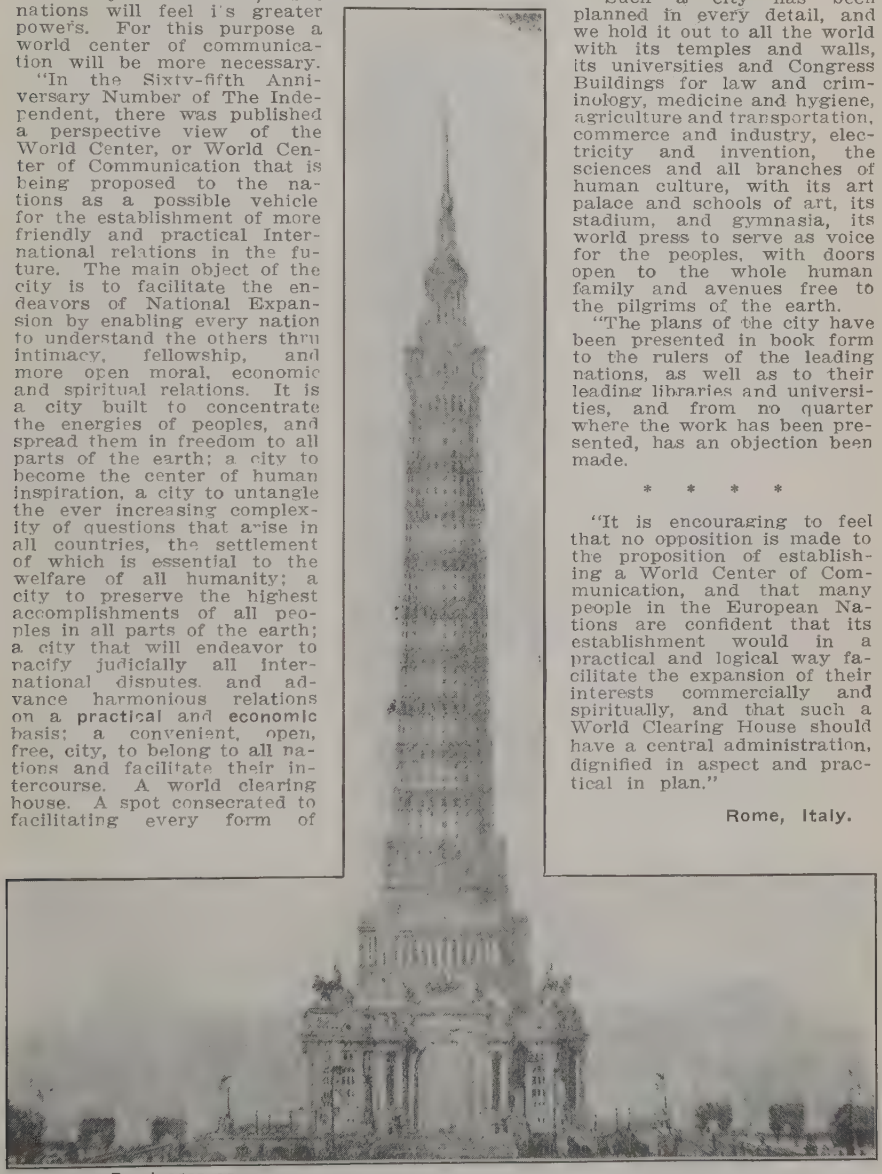
"Such a city has been planned in every detail, and we hold it out to all the world with its temples and walls, its universities and Congress Buildings for law and criminology, medicine and hygiene, agriculture and transportation, commerce and industry, electricity and invention, the sciences and all branches of human culture, with its art palace and schools of art, its stadium, and gymnasia, its world press to serve as voice for the peoples, with doors open to the whole human family and avenues free to the pilgrims of the earth.

"The plans of the city have been presented in book form to the rulers of the leading nations, as well as to their leading libraries and universities, and from no quarter where the work has been presented, has an objection been made.

* * * *

"It is encouraging to feel that no opposition is made to the proposition of establishing a World Center of Communication, and that many people in the European Nations are confident that its establishment would in a practical and logical way facilitate the expansion of their interests commercially and spiritually, and that such a World Clearing House should have a central administration, dignified in aspect and practical in plan."

Rome, Italy.



COURTESY OF THE INDEPENDENT

THE PROPOSED INTERNATIONAL CENTER OF COMMUNICATION

Euphrates River, extending throughout the entire length of the city. Prior to the present European War, the German Oriental Society had a force of from four to six thousand Arabs, and an American "dinkey" engine employed in cleaning and carrying away the debris of the centuries. This was done in the interests of Science, but as this land belonged to the Turkish Government, none of this valuable material from these walls or from the ancient temples and palaces can be removed from the land, and the inscriptions can only be copied and the art treasures photographed. There is therefore no place on earth where there are such facilities for building a great World Center as on the site of ancient Babylon.

Again, the great oil fields of Southern Persia, now controlled by the English Government, are located near Babylon, adding another valuable asset to this location as a World Center.

In a novel published in the Scripps McRae league of News-Papers in the Spring of 1915, entitled In the Bear's Claw, the author shows how surveys for railroads have been made throughout all of that region, and also how that Persepolis, the ancient capital of Persia, destroyed by Alexander the Great, which has been covered with the debris of centuries, has been located, in which much of the valuable building material is in an excellent state of preservation.

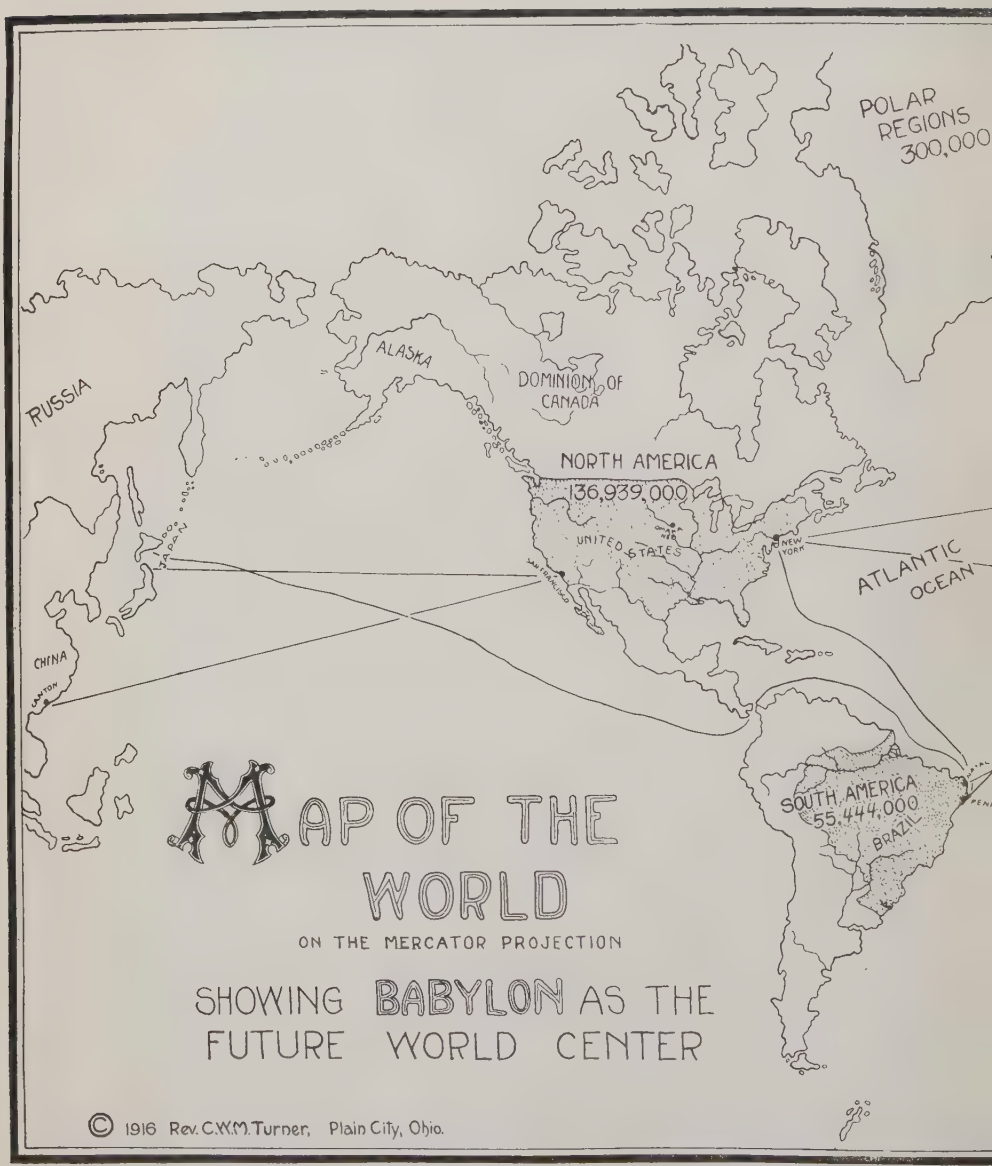
Another reason why Babylon will naturally be chosen as a site for such a World Center, is because it is centrally located for more than seven-eights of the world's population, as may be readily seen by consulting any world map. According to the latest revised statistics of the National Geographic Society of Washington, D. C., as published in The World Almanac for 1916, the population of this world by continents is as follows: Europe, 458,795,000; Asia, 842,100,000; Australasia, 8,000,000; Africa 127,312,000; N. America, 136,939,000; S. America, 55,-444,000; and Polar Regions 300,000 making a total of 1,628,890,-000. Thus it will be seen from these figures concerning the population of the world by continents, that the Euphrates Valley stands in the geographic center of more than seven-eights of the world's population.

Another contributory fact which makes the World Center in that region a necessity, is the marvelous educational, commercial and industrial awakening of China and India during the past three decades, thereby creating an enormous demand for the products of western civilization. Hence, the need of a great commercial center in that region for the sale of those products.

In recent years there have been marvelous developments of the natural resources of Africa, there being over two thousand miles of railroad built in that country annually. Not only is there The Great Cape to Cairo Railroad, nearly completed, which will connect the marvelous resources of Eastern Africa with Babylon by means of a railroad that has been projected across the Arabian Desert, but there are railroads across Northern Africa to the West Coast, which will bring the rich mineral treasures of that country into Babylon. In addition to these railroads, there are two steamship lines projected, which will bring Africa and South America within three days sail of each other. One is from Konakry in Africa to Natal, Brazil, and the other from Dakar, Africa to Pernambuco, Brazil. It is stated on good authority that Brazil is one of the richest countries in natural resources in the world. Leaving out Alaska, the country of Brazil, alone is 200,000 sq. miles larger than the United States. "If we had a river like the Amazon stretched inland from New York, the greatest ocean steamers afloat, could sail through the heart of the United States as far as Omaha, Nebraska. Already over four fifths of the world's coffee is raised in Brazil. South America stands on the verge of the future, and her future is perhaps more deep, profound and potential than the future of any other continent. * * * Her fertile plains and rich mines, unexcelled anywhere else on the globe are luring old world immigrants by the hundred thousands. Her annual foreign commerce has doubled in the last ten years. Her possible growth during the next century staggers prophecy."*

Hence, there must of necessity be a Center of Communication between the wonderful resources of these two continents

*See World Outlook for January and February, 1915.



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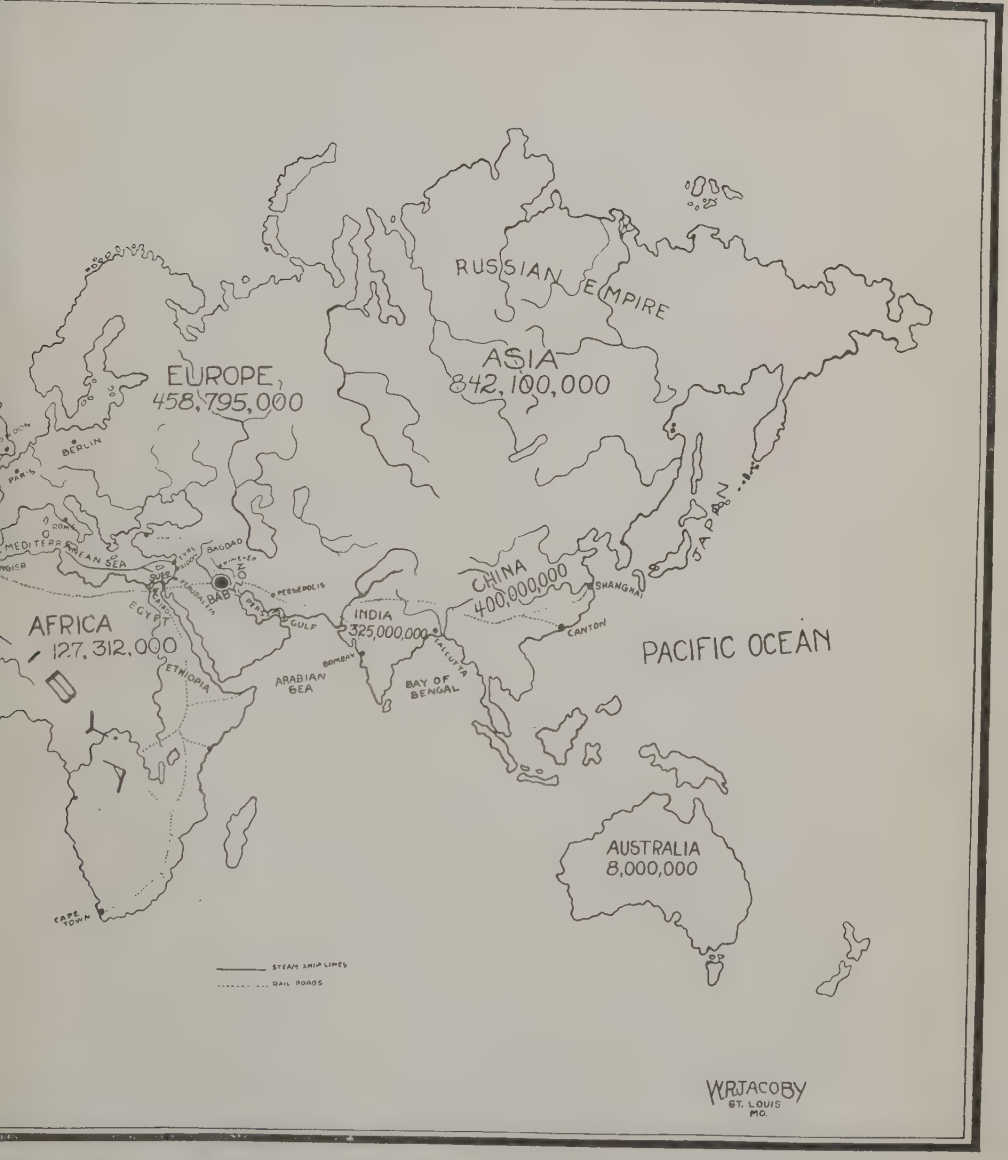
RUSSIAN EMPIRE
ASIA
842,100,000
EUROPE
458,795,000
BERLIN
PARIS
MEDITERRANEAN SEA
BAGDAD
PERSEPOLIS
BAB
GULF
INDIA
325,000,000
CHINA
400,000,000
SHANGHAI
CANTON
JAPAN
PACIFIC OCEAN
AFRICA
127,312,000
EGYPT
ETHIOPIA
ARABIAN SEA
BOMBAY
CALCUTTA
BAY OF BENGAL
AUSTRALIA
8,000,000
CAPE TOWN
STEAM SHIP LINES
RAIL ROADS
W.R.JACOBY
ST. LOUIS
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and the markets of the East. And, inasmuch, as Babylon is by means of railroads and steamship lines already planned, so much nearer those markets, than any of the other great commercial centers of the world; it seems reasonable to believe that this city is destined to become the site for this World Center of commerce to which we have referred.

While these things in themselves do not prove anything apart from Holy Writ, yet alongside of the recent awakening and rebuilding of the city of Jerusalem, there is the present awakening in the land of Mesopotamia, which has lain dormant for over two thousand years, which is undoubtedly one of the signs that these prophecies of scripture which we have referred to are about to be fulfilled.

Dr. James M. Gray, in his notes on Isa. 13 and 14 in his Christian Worker's Commentary, gives the following reasons why Babylon must of necessity be rebuilt in the last days in order to a complete fulfillment of these prophecies: "The chapters referring to the overthrow of Babylon by the Medes and Persians, seem not to have been fulfilled in this event, except in part; from which the conclusion is gathered that a later and completer fulfillment is in store. There are corresponding passages in other prophets indicating this and the book of the Revelation (C. 18) seems almost to require it. There are at least eight features of prophecy in these chapters not fulfilled in the earlier overthrow of Babylon referred to: (1) The whole land was not then destroyed (C. 13:5); (2) The day of the Lord did not then come (V-6); (3) The physical phenomena were not then seen (V.10); (4) The city itself was not then destroyed as Sodom, for the Persian victory was without blood, and the scepter passed gently into their hands. Moreover the land still yields a princely income to its Turkish rulers, and a city and a village exist on the site of Babylon (Vs. 19-22); (5) The Lord did not then visit Jacob with rest, nor has he done so as yet (C. 14:1-3); (6) The king of Babylon therein minutely described, has not yet arisen, and seems to point to a greater and more august being than the world has ever seen (Vs. 21-22); (7) The Assyrian was not then trodden down in the land of Judah, nor was the yoke then removed from her (V. 25);

finally, the Divine Purpose on the whole earth was not then fulfilled (V.26)."

Inasmuch then as we have the prophecy that there will be a great center of commerce and religion established in the land of Shinar (Zech. 5:5-11) and this chapter describes the destruction of such a center, we infer that the rebuilding of Babylon in the future is a necessity in order to a complete fulfillment of the prophecies of Isaiah and Jeremiah and Zechariah. (See Map.)

Not only is the ancient city of Babylon to be rebuilt in the last days, according to prophecy, but the complete fulfillment of Ezekiel's prophecy (Chapters 26:1-28:26) seems to require the rebuilding of the ancient cities of Tyre and Sidon in the last days; for these cities, like Babylon, have never been destroyed, according to all the details of prophecy. The rebuilding of these cities therefore will connect Babylon by rail and steamship with the commerce of the Eastern part of North America, and the nations lying along the shore of Mediterranean sea.

Having established then the necessity of the rebuilding of Babylon in the future, in order to the complete fulfillment of the prophecies of God's word, there need be but little difficulty in understanding the description given here. It is to be understood most literally.

Only one or two details need to be added in connection with the exposition of this chapter. In the fourth verse, a command is given to some of God's people to come out of her before she is destroyed. There will be in this literal city, many Jews whom God will recognize as his people who are thus called to come out of her. (Isa. 48:20, 21; Jer. 50:8.) In so far as the religious System is identified with the city, there will still be some who will be deceived but connected with her, whom God will recognize as his people and doubtless they are among the number that will be caught up at the time of the Harvest scene (14:13-16). Another detail which proves conclusively that this Babylon cannot be Rome is given in verse 24 where the statement is made "in her was found the blood of prophets, and of saints and of all that were slain upon the earth." This could not be said of either Papal or Pagan Rome, for many prophets were slain by this same mystical Woman in the Old Testament dispensation long

before Rome had an existence, and it includes all who have died through persecution on account of their faith from Abel who was slain by Cain because of religious convictions, down to the last saint that shall be slain in the time of the Great Tribulation. It is called "Mystical Babylon" because the System of religion which was organized in Babylon by Semiramis was the first organized alienation from God that ever existed and still continues to exist in some form, and will find its consummation in these days.

Summing up the chapter, we see the end of all man's boasted progress in commerce and invention. The spirit of commercialism depicted in this chapter, is part of the sorcery that has made all nations drunk. It corrupts the courts of justice, regulates our laws, and even the preaching in many of our churches today must be regulated so as to appease this spirit, and the service of God must give way to its demands. Not that commerce in and of itself is wrong, but to worship the "almighty dollar" in preference to Almighty God, is a heinous crime in the Lord's sight, and the time is coming, and may come very soon when God will thus show his abhorrence of all this wickedness, for "A man's life consisteth not in the abundance of the things that he possesseth."

CHAPTER XIX.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Allelulia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour

to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. 11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. 13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh. (Vs. 1-21.)

THE SECOND COMING OF JESUS CHRIST

Verses 1-6 show the rejoicing in heaven over the destruction of Babylon, and the religious System connected with it. Verses 7-9 give us the time at which the marriage supper of the Lamb is to take place. It is not until after this false Church has been overthrown that the Bride is said to have made herself ready, when all who have been saved during the past ages, as well as during this Tribulation time, have been finally gathered together that they are to share in this glorious feast. The innumerable company of the redeemed will be there, either as members of the Bride, as guests, as witnesses or as servants. The true Church will be publicly acknowledged by Jesus as His Bride in some formal way, not revealed to us, but which causes great rejoicing in heaven, and whether we are there as members of the Bride, or as witnesses, or guests, or servants, it will be a time of great blessing to everyone who participates. The opportunity is given now to all who will fully consecrate themselves to God and live wholly for His glory, that they may have the honor of sharing his name as His Bride; for to her it "WAS GRANTED that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of Saints" (V. 8).

THE MARRIAGE SUPPER OF THE LAMB

The last part of verse 9 states that "these are the true sayings of God." They are therefore not mere visions, mere dreams of an old man, but are the *true sayings of God.* So wonderful were these revelations to John that he falls at the feet of the angel in worship. (Verse 10.) The angel however, would not receive this worship, but commanded him to worship God, which is an indirect proof that Jesus, who did receive such worship, was God. (Jno. 20:26-29.)

Verses 11-16 describe the Second Coming of Jesus to earth and verses 15-21 give us in detail what is described in outline in chapter 14:17-20 as the treading of the wine press of the wrath of God. Also in chapter 17:14, in regard to the ten confederate kings making war with the King of Kings and Lord of Lords, and the battle of Armageddon in chapter 16:14, 16-21.

THE SECOND COMING OF JESUS CHRIST

This phase of Christ's Second Coming is represented on the Chart by circle on perpendicular line, descending to the earth. This is the time that the Lord comes *with* all his saints, and appears to Israel as "The Sun of Righteousness * * * with healing in his wings." (Cf. Zech. 14:1-5, Mal. 4:2, 3.) The battle of Armageddon is represented on the chart by the inverted bowl of God's wrath being poured out upon the armies of the Beast as they are gathered in the land of Palestine. This is undoubtedly the time of the destruction of Gog and Magog which Bible students generally agree has reference to Russia. (Ezek. 38:1; 39:22 Am. Std. Ver.) Gog with his armies, was doubtless among the confederate kings who came up to Palestine against the Jewish state, but they were singled out for judgment because of their past hatred and persecution of the Jews, and although led on by demons to this great battle of God Almighty, it is in vain, for Jesus captures the Beast and the false prophet and casts them into the Lake of Fire, and delivers his armies as a great feast to the fowls of the air and beasts of the field. (See Jere. 25:30-33.) This is the end of the Gentile power, toward which all the world is fast tending, and should Jesus come today for his saints, all of these things described in chapters 6:1; 19:21, will have been literally fulfilled within the next seven years.

THE OVERTHROW OF THE BEAST

How this awful picture ought to bring us on our knees before God in soul travail for those about us who know not God and are therefore in danger of these very things. May God help us to be faithful to the trust he has given us.

CHAPTER XX

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Vs. 1-3.)

VERSES 1-3 describes the closing scene of the Great Tribulation period. In these verses the Apostle describes the casting of the Devil,—who has deceived the nations from the very beginning and has been the prime cause of all man's sin and rebellion against God,—into the bottomless pit with all his demons, binding him for a thousand years.

DIVISION THREE

"The things that shall come to pass AFTER THESE THINGS"

Chapters 4:1-22:5.

Part Two. "The Millennial Reign of Christ" (Chap. 20:4-15).

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, 5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. 6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are,* and shall be tormented day and night for ever and ever. 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life:

and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire. (Vs. 4-15.)

THE word "Millennium" does not occur in our English Bible, but is taken from the two Latin words *mille,* a thousand, and *annum,* years; which are the equivalent of the Greek words, *chilia* and *ete* meaning a thousand years. Not very much is said in this connection in regard to the Millennium; but as we have stated several times in these studies, this book is not designed to duplicate the prophecies from the Old and New Testament, but rather, to show the place in the Divine program of events, where they are to have their fulfillment. And so it is in this case. Hence, we shall be obliged to quote freely from the Old Testament scriptures in order that the reader may get a comprehensive view of what the Bible teaches concerning this glorious Reign of Christ on Earth.

Verse four gives us the vision of the conclusion of the first resurrection. By comparing this scripture with 1 Cor. 15:23-25, we shall see there are several stages of the first resurrection: Christ, the first-fruits; then those that are raised from the dead before the beginning of the Great Tribulation; then the gleanings at the close of the Tribution, as described in the harvest scene. (Ch. 14:14-16.) And so the first resurrection is not complete until all the Tribulation Saints are raised from the dead. These lived and reigned with Christ one thousand years; but the resurrection of "the rest of the dead," (V. 5)—the wicked dead, does not occur until after the Millennium. (See chart.)

THE FIRST RESURRECTION

Verse six shows us that the saints are to reign with Christ as kings and priests of God for "a thousand years." According to Tischendorf, Tregelles, and Alford, the phrase here rendered "a thousand years," should read *"the thousand years"* (Gr.—*ta chilia ete*) indicating that the eternal reign of the saints

"will date from the very *beginning* of the Millennium." While it is not definitely stated in this connection that the saints are to reign on the earth, it is plainly taught in other scriptures, that such will be the case. For example, see the Song of the Redeemed in chapter 5 verses 9 and 10: (Am. Std. Ver.)

> "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, 10 And madest them *to be* unto our God a kingdom and priests; AND THEY REIGN UPON THE EARTH." (Cf. Chaps. 2:26,27; 12:5 Am. Std. Ver.)

The abiding place of the saints during the Millennium, will be in all probability, the new Jerusalem, which we understand will be located just above the earth. The saints will have bodies like that of our Lord, between his resurrection and ascension—who could appear in the midst of his disciples while they were behind closed doors; could converse with them, could eat with them, and then in an instant vanish from their sight. In like manner, the saints will be able to go to and fro between this City and the earth, administering the affairs of His Kingdom. At least, we understand this to be the significance of Paul's statement in Phil. 3:20, 21 R. V.:

> "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

(The converging lines from the circle over the Millennium, as shown on the Chart, represent the saints as they go to and fro from the city of the new Jerusalem, to administer the affairs of this Millennial Kingdom.)

Some of the features of this Millennial Reign will be, *First*, the personal presence of Christ among his people. (Zech. 2:10-12; Isa. 12:4-6; Zech. 8:3.)

> "Sing and rejoice, O daughter of Zion: for, lo, I will come and dwell in the midst of thee, saith the Lord. 11 And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that

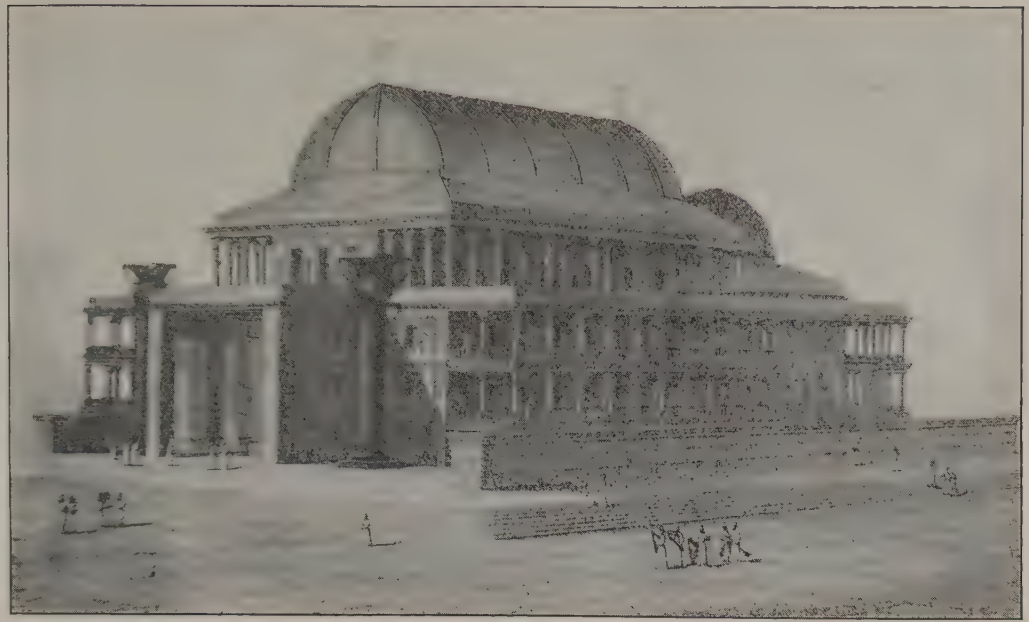
> the Lord of hosts hath sent me unto thee. 12 And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (Zech. 2:10-12.)
>
> "4 And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. 5 Sing unto the Lord; for he hath done excellent things: this is known in all the earth. 6 Cry out and shout, thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. 12:4-6.)
>
> "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." (Zech. 8:3.)

The question may here arise, if the literal judgments described in Part One of Division Three of this book, (Chaps. 4:1-20:3) are true, having taken off so much of the earth's population, what people will Christ dwell among? The answer will be found by comparing Zech. 13:8, 9 with 14:16:

> "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord *is* my God." (Zech. 13:8,9.)
>
> "16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." (Zech. 14:16.)

Or, in other words, the remnant of Israel who remain loyal to God through the Great Tribulation, will be led through the testimony of the Two Witnesses of chapter eleven, to accept Jesus as their Messiah when he comes; and the non-combatants from among the nations who joined in the last great rebellion against the Lord, will be spared with their children to form a nucleus of his Millennial Reign over the Gentiles.

Second, His capital city will be located at Jerusalem, which will be rebuilt and greatly enlarged in those days. As soon as his feet touch the Mount of Olives, (Zech. 14:4,5) that Mountain will divide, half of it toward the Mediterranean and half toward



Courtesy of Loizeaux Bros. **TEMPLE OF EZEKIEL** Engraved by J. J. Hofer, Zurich

the Dead Sea, and the whole configuration of the country of Palestine will be changed by this great earthquake. Fifty square miles of this territory will be set aside to the Lord as a holy oblation, in the midst of which will be the Millennial Temple referred to in Ezekiel's prophecy (Chaps. 40:1-48:35).

The remaining portion of this holy oblation will be for the residence of the Prince who rules the city, and for the dwelling places of the priests and Levites, and for gardens. In this Millennial Temple, Jesus will sit, both as King and Priest: (Zech. 6:12, 13.)

> "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

From His dwelling place in Zion, the City of David, his law will go forth, to every nation, and then, and not until then, will the nations enjoy permanent peace: (Isa. 2:1-5.)

> "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. 5 O house of Jacob, come ye, and let us walk in the light of the LORD."

Third, it will be at this time that the glorious promises concerning the restoration of Israel in the last days will be fulfilled.

> "And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his

people, that shall remain, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 And they shall fly down upon the shoulder of the Philistines on the west; together shall they despoil the children of the east; they shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his scorching wind will he waive his hand over the River, and will smite it into seven streams, and cause men to march over dryshod. 16 And there shall be a highway for the remnant of his people, that shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt." (Isa. 11:11-16.)*

* * * *

"Therefore, behold, the days come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; 15 but, As Jehovah liveth, that brought up the children of Israel out from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers." (Jere. 16:14-16.)

* * * *

"At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people. 2 Thus saith Jehovah, the people that were left of the sword found favor in the wilderness; even Israel, when I went to cause him to rest. 3 Jehovah appeared of old unto me, *saying,* Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. 4 Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 5 Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall enjoy *the fruit thereof.* 6 For there shall be a day, that the watchman upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. 7 For thus saith Jehovah, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O

*Note. The scripture references in this part of the book are mainly from the American Standard Version.

Jehovah, save thy people, the remnant of Israel. 8 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, *and* with them the blind and the lame, the women with child and her that travaileth with child together: a great company shall they return hither."

(Jere. 31:1-9.)

* * * *

"For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. 25 And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them."

(Ezek. 36:24—28.)

* * * *

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9:6,7.)

* * * *

"Afterward shall the children of Israel return, and seek Jehovah their God, and David their King, and shall come with fear unto Jehovah and to his goodness in the latter days."

(Hos. 3:5.)

(Cf. Isa 4:2-6; Ezek. 36:1-12 Am. Std. Ver.)

Fourth, It will be a time of universal righteousness and peace. This will be so for several reasons: (1) The personal reign of Jesus himself over the earth:

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. 2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. 3 And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; 4 but with righteousness shall he judge the poor, and decide with equity for

the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

* * * *

"How beautiful upon the maintains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! 8 The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion."

(Isa. 11:1-5; 52:7,8 Am. Std. Ver.)

* * * *

"For as the earth bringeth forth its bud, and the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations." (Isa. 61:11.)

(2) The special outpouring of the Holy Spirit which the scripture speaks of as taking place in those days:

"Until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. 16 Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. 17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. 18 And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting places." (Isa. 32:15-18).

(3) The conversion of the Jew, who will become the Lord's Evangelist to the nations:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13 the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; 14 all the

families that remain, every family apart, and their wives apart. Chapter 13. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."

* * * *

"13 And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing. Fear not, *but* let your hands be strong.

* * * *

20 Thus saith Jehovah of hosts: *It shall yet come to pass* that there shall come peoples, and the inhabitants of many cities; 21 and the inhabitants of one *city* shall go to another, saying, Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of Hosts: I will go also. 22 Yea, many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favor of Jehovah. 23 Thus saith Jehovah of hosts: In those days *it shall come to pass,* that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you

(Zech. 12:10-13:1; 8:13,20-23 Am. Std. Ver.)

Fifth, Long life and freedom from sickness will also be one of the features of that blessed Reign. While there will be an occasional death, the people of those days, as a rule, will probably live longer than did the Ante-deluvians. For, so great will be the longevity in those blessed times, that a person dying at an hundred years old, will be accounted as a mere child. Or, in other words, those dying at that age—which is one tenth of a millennium, the ordinary time of life for those days,—would be as proportionately young as a child of seven would be today, which is one tenth of the "threescore and ten" years allotted to man in this dispensation. (Psalms 90:10.)

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

* * * *

"And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

(Isa. 65:20-22; 35:5,6; 33:24. Am. Std. Ver.)

Sixth, During these blessed times, the child will come to his own; for the awful crime of "race suicide," that is so prevalent in the closing days of this Dispensation of Grace, will cease to exist.

"Thus saith Jehovah of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. 5 And the streets of the city SHALL BE FULL OF BOYS AND GIRLS playing in the streets thereof. 6 Thus saith Jehovah of hosts: If it be marvellous in the eyes of the remnant of this people in those days, should it also be marvelous in mine eyes? saith Jehovah of hosts.

(Zech. 8:4,5; Cf. Gen. 2:27,28; 9:2; Mal. 2:14-16. Am. Std. Ver.)

Seventh, Even the curse that is upon the animal creation will be removed in those times, and the wild beasts will be so changed that they will cease to devour one another, and poisonous reptiles and insects will no longer be a terror to man. Originally these wild beasts and insects were all under the dominion of man (Gen. 1:28), but man having lost control of himself through the fall, the whole creation that was under his dominion seemed to run wild; but when the Second Adam takes control of the earth, they will be restored to their original place of subjection to man and no more hurt nor destroy in all God's holy mountain. There is one striking exception to this rule, however, in connection with the curse pronounced upon the serpent; for while the curse is removed from all the rest of the animal creation, it still remains upon the serpent.

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 8 And the suck-

ing child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. 9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

* * * *

"The wolf and the lamb shall lie down together, and the lion shall eat straw like the ox, and DUST SHALL BE THE SERPENT'S FOOD. They shall not hurt nor destroy in all my holy mountain, saith Jehovah."

(Isa. 11:6-9; 65:25; Cf. Gen. 3:14, Am. Std. Ver.)

Eminent naturalists are of the opinion that the serpent was originally an upright animal of great intelligence and beauty, as its backbone is an anomaly in creation; but because of its use by Satan for the deception of man it was doomed to go on its belly, and to have the dust for its meat. Although all the other creatures are changed in those days as to their food, the dust still remains the serpent's meat. A reminder, perhaps, to the inhabitants of those days, that Satan's career is not yet finished on earth, and that therefore, they will in like manner be subject to the curse, if they likewise disobey the Lord, and yield themselves to his deceptions after he is loosed again from the bottomless pit.

"*Eighth,* The great change in the atmosphere which will exist in those days, will be another feature adding to the benefits of the people living at that time.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound."

(Isa. 30:26 Am. Std. Ver.)

Ninth, The curse will also be removed from the vegetable kingdom in those times; and with the brute creation it will be delivered from the bondage of corruption into the glorious liberty of the children of God.

"The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and

Sharon: they shall see the glory of Jehovah, the excellency of our God.

* * * *

"12 For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing; and all the trees of the field shall clap their hands 13 Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

* * * *

"13 Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14 And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God."

(Isa. 35:1,2; 55:12,13; Amos 9:13-15 Am. Std. Ver.)

Tenth, The curse of the confusion of tongues, will be removed in those days, and all of the people will use the same language:

"For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.

(Zeph. 3:9 Cf. Gen. 11:1,7-9 Am. Std. Ver.)

And *Finally,* there will be no tempter to deceive or entice the people into sin, for he with his angels and demons will be bound in the bottomless pit during this time.

These are some of the features of this blessed Reign of Christ on earth; there are others however, which the reader may find for himself. While many of the blessings referred to above have to do mainly with Israel, the whole world will share in them as well, for the promise to Abraham was, that in him and his seed, all nations should be blessed. Over this redeemed earth, the saints are to reign with Jesus; each holding, in this Millennial Kingdom, that position of trust for which their fidelity to the cause of Christ has prepared them.

For while a vast majority of the people will be truly converted in those days, and the government will be absolutely righteous, nevertheless there are some who will sin. (Isa. 65: 20.) Others will yield merely a feigned obedience—(Psalms 66:1-3.)

> "Make a joyful noise unto God, all the earth: 2 Sing forth the glory of his name: make his praise glorious. 3 Say unto God, How terrible are thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. (Marg. *yield feigned obedience.*)

This will be so because the carnal nature received through Adam will still be in man, but because judgment is immediately poured out upon the people if they do not obey the law, some will be obliged to obey outwardly but yield only a feigned obedience, while their heart is far from God. An example of this may be seen by a careful consideration of the passage in Zech. 14:16-19 "If they go not up to keep the feast and to worship the King the Lord of hosts, even upon them shall be no rain." They may go sometimes with feigned obedience, but as God will not permit in heaven, any but those who love him out of a pure heart, therefore Satan will be loosed again in order that the wickedness of these men may be exposed. As a result, a rebellion is organized and great multitudes come up against the capital city, Jerusalem, with the purpose of overthrowing the existing form of government and establishing another in its place, but fire comes down out of heaven and devours them all, the devil that deceived them is cast into the Lake of Fire where the Beast and the false prophet are and they shall be tormented day and night unto the ages of the ages. (See verses 7-10 Am. Std. Ver. Marg. Gr.) (See Chart.)

THE DOOM OF SATAN

Thus we see that no moral agent who hardens himself against God can be reformed by punishment, for while Satan was in the bottomless pit for one thousand years, yet when he was loosed, he had the same character as before, and immediately went out to endeavor to deceive the nations and cause rebellion, and could he have had his way, he would have dethroned God, and brought in universal misery and anarchy.

The world is ready at this point, for the last great judgment, namely, the judgment of the Great White Throne. (Verses 11-15.) Man has been tried under seven different dispensations, and has failed in each one. Many are teaching today that if man only had a better environment, he would more nearly measure up to the divine standard, for there is in him a spark of the divine, which will develop under the right conditions. But here, under the very highest and best government and environment possible, we still find him yielding feigned obedience to God and when the opportunity comes for rebellion, lifting up his hand once more against his Creator in the most uncalled for rebellion of the ages.

THE LAST JUDGMENT

We have seen repeatedly in this book, that "seven" represents fullness or completion. Man's sin is now fully ripe. God has been permitting him to be tried under all these circumstances, and has shown a universe what sin will do if allowed to run its course; therefore, the time has come for final judgment. So at this time occurs the resurrection of all the unrighteous from Adam's time to this. (See black line on chart marked "Hades" from Dispensation of Innocence, to the close of the Millennial Age.)

As the judgment of the Great White Throne comes into view, we are told that before the face of him that sat on this throne, the heaven and the earth fled away. (V. 11.) This is the place, in the Day of the Lord, where 2 Pet. 3:10-12 is fulfilled, when the heaven and the earth will melt with fervent heat. At this Judgment, men of all the ages will be judged according to the deeds done in the body as recorded in the books. We understand that the Book of Life is a record of the names of the people who are loyal to Christ during the rebellion at the close of the Millennium, and they constitute the nations of "them that are saved," referred to in chapter 21:24-26, "And whosoever was not found written in the book of life was cast into the Lake of Fire, which is the second death." (Vs. 12-15.) Men of today often cavil and say if God is just, why does he permit wickedness and iniquity which are upon the earth, to

THE SECOND DEATH

go on, as he does? But God is waiting until sin is fully ripe, and then he will make such an example of its evil consequences that no intelligent being throughout the ages of eternity will ever again lift up his hand against his Creator. If God should judge men now as he sees their iniquity deserves, it would reflect upon him, but, when sin has been fully exposed at the last judgment, and all its evil consequences shown up, then every human being in the universe will be compelled to acknowledge that God is just, in thus dealing with it as described in these verses. (The judgment of the Great White Throne is represented on the chart, by figure of a throne inscribed "J. W. T.")

God, in passing judgment upon man, does not do it in the spirit of personal vengeance, but always for the general good, to set such an example of the certain consequences of sin before those who are innocent, that they will be kept back from like judgment and therefore, his judgments have the same design as the law itself, which is always *for their good.* (See Deut. 17:8-13.) "The wages of sin is death," and "After death the judgment," with its fearful consequences. (See chart.) But God's purpose in the creation of man has not been thwarted by these awful things, and the destruction of so many of his intelligent creatures; neither is God to be charged with blame for these consequences, because they were fully warned and they made their own choice; but in spite of the fact that so many have been lost, God's plan has been carried out in having a race of intelligent beings on whom he could bestow his love and maintain fellowship, for vast numbers have been saved, and when they are finally seen, as a great numberless multitude, "He shall see of the travail of his soul and be satisfied." (Isa. 53:11.)

THE COMSUMMATION OF GOD'S PURPOSE

DIVISION THREE

"The things that shall come to pass AFTER THESE THINGS"

Chapters 4:1-22:5.

Part Three. "The POST-MILLENNIAL AGES"

Chaps. 21:1-22:5.

CHAPTER XXI.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. 18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. 19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

(Verses 1-27.)

THE NEW HEAVEN AND NEW EARTH

IN verse 1, we have the fact of the creation of the New Heaven and the New Earth. (See chart.) By this word "creation," it is not to be understood that the former earth was annihilated, but rather purified by fire, for we are told in Eccl. 1:3 "The earth abideth forever." As the earth which was overflowed with water was recreated for Adam after the judgment recorded in Gen. 1:2, so after the last judgment of sinners on this earth, the earth will be purified by fire, and out of these fires will come "a new heaven and a new earth wherein dwelleth righteousness." Even during the Millennial times, there were many signs of Satan's awful work, but here we are told there shall be no more curse. (Rom. 8:20-22; Chap. 22:3.)

Verses 2-7 describe the descent of the holy city. The features of which are *first,* the tabernacle of God seen among

men (Isa. 57:15)—The word "tabernacle" here is the same word which is used in John 1:14 where it says "And the word became flesh and dwelt (Marg. Gr. tabernacled) among us, (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." (John 1:14 Am. Std. Ver.)

THE TABERNACLE OF GOD WITH MEN

The *second* feature is the happy state of the righteous (verses 4, 6, 7). All tears are wiped away and people are privileged to drink of the water of life, and the overcomer inherits all things. One writer has suggested that the seven promises to the overcomer in chapters 2 and 3, are like the seven facets of a single gem so that all of these seven blessings that are promised will be given to the overcomer, of this present Dispensation of Grace.

The *third* feature, the unhappy state of the wicked is contrasted with the blessedness of God's people. Mathew Henry says that "their misery helps to illustrate the glory and blessedness of the saints and the distinguishing goodness of God toward them." (Ps. 58:10, 11.) That the wicked are not annihilated is seen in verse 8, for they are still in the lake of fire where they were cast after the judgment of the Great White Throne. (Chapter 20:14, 15.)

Note those heading the list of the ones who had part in the Lake of Fire. (V. 8.) First, are the fearful. Dr. Scott in his commentary on the Revelation quotes Dr. Leigh as saying that "the Greek word *deilois* here translated 'fearful' is a word of harsh signification; both among profane authors, and in the scriptures." He also quotes Stephanus who defines the word thus; "To flee from and decline danger because of slothfulness and cowardice;" and Dr. Scott himself comments on the word as follows: "The 'fearful' who dared not profess the Gospel or who renounced it from dread of reproach and suffering." These will share a worse punishment than even murderers, sorcerers, idolaters, and liars.

The next are the unbelievers and these include many of our most intelligent men of the present day; that is, they are unbelievers in the things recorded in this book—in the statement

that the only way of salvation is through faith in the atoning work of Jesus Christ. While being under the greatest moral obligation to use their influence to the glory of God and the honour of his Christ, yet they virtually use it against him; for "he that gathereth not with me scattereth abroad," said Jesus, "and he that is not for me is against me." These will receive a greater degree of punishment in the Lake of Fire than those who are usually counted among the most outrageous sinners because of their greater ability to influence men, either for good or evil.

The certainty of these statements is reiterated in V. 5. "These words are true and faithful."

In verses 9 to 24, we have the description of the city of the new Jerusalem which is to be the future home of the redeemed of both the Old and the New Testament dispensations. The walls described in verses 12-20, denote security, and the happiness which comes from such security. The names of the twelve tribes of Israel upon the gates, and the twelve apostles of the Lamb upon its foundations, suggest to us that the security of this city rests upon God's covenant relationship with Israel and with his Church. The three gates on either side of the city suggest the accessibility of the city to all parts of the world. The dimensions of the city, are a guarantee that there will be abundance of room for all of God's redeemed people; or in other words, there will be a mansion for every one. The following comparison from Seiss' Lectures on the Apocalypse, will perhaps assist the reader to get an idea of the extent of this city. The boundary would reach from furthermost Maine to furthermost Florida, and from the shores of the Atlantic to Denver, Colorado. "It would cover all of Britain, Ireland, France, Spain, Italy, Germany, Austria, Prussia, European Turkey, and half of European Russia taken together! Great was the city of Nineveh, so great that Jonah had only *begun* to enter it after a day's journey. How long then would it take to explore this city of gold, whose every street is one fifth the length of the

THE NEW JERUSALEM

THE EXTENT OF THE CITY

diameter of the earth!" Some think that this city will also be 1500 miles high, from the statement found in the 16th verse "the length and the breadth and the height of it are equal." Other writers think that the Greek word *isa* which is here translated "equal," may mean in proportion; that is the height of the city would be in due proportion to its length and breadth. The latter interpretation is probably correct. The height of its walls is 216 feet. Babylon was the largest city of the ancient world and was fifty-six miles in circumference, but the city is over a hundred times as large, being six thousand miles in circumference. The absence of the temple in the city, is no doubt an indication that there is to be uninterrupted communion with God. (V. 22.)

Imagine then, the glory of this city where the uncreated light of the glory of God and the Lamb shines out through these vari colored gems above the noonday brightness of the sun; where the gates are made of pearl and the streets of the city pure gold, as it were transparent glass. Gold and jewels are the most precious things of earth. Gold, especially representing the standard of value among nations, and men often make great sacrifices of life and everything they hold dear to obtain this precious metal in order that they may enjoy the benefits that it will purchase in the future. But in this vision of the new Jerusalem God reveals a home for the redeemed where gold is in such profusion that they use it for paving stones; in order that he may wean us away from the things of this world, and encourage us to lay up our treasure in that fair city.

THE GLORY OF THE CITY

The nations that are saved, referred to in verses 24 and 26 are doubtless those nations remaining loyal at the time of the insurrection of Gog and Magog referred to in Chapter 20:7-10, and are preserved in a supernatural way during the transition period as suggested in Isa. 26:20; 27:1. The city of the new Jerusalem will be related to the nations that are saved in a similar way as was the capital city of Jerusalem related to the Millennial nations scattered throughout the various parts of the world. As these nations come up to

THE NATIONS THAT ARE SAVED

Jerusalem on special occasions for worship and communion with the King, so the nations of them that are saved, who are an earthly people, will come to this city for worship, communion, and for fellowship with their King. The city then, is to be the home of the redeemed of both the Old and New Testament dispensations who will constitute the reigning class over the nations that inhabit the New Earth.

Verse 27 teaches us that heaven is a prepared place for a prepared people, and nothing unclean can enter the city. It was indeed prepared for sinners, but only those sinners who have been washed in the blood of the lamb, and have been renewed by the regenerating and sanctifying power of the Holy Spirit, and thus prepared for fellowship of this city. No person that loveth or maketh a lie will be there, —or in other words, those who teach things contrary to the things revealed in this book of the Revelation, but only those in the Lamb's Book of Life.

HEAVEN A PREPARED PLACE FOR A PREPARED PEOPLE

CHAPTER XXII.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits *and* yielded her fruit every month; and the leaves of the tree *were* for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name *shall be* in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Vs. 1-5.)

IN verses 1 to 5, the apostle gives us a continuation of the description of the new Jerusalem, which he began in

chapter twenty-one. There is this difference, however, in chapter twenty-one his description was largely concerning the outward aspect of the city, while in this instance, he describes the interior aspect of that city. The first thing we notice in this connection, is his description of the river of water of life, proceeding out of the throne of God and the Lamb, flowing through the midst of the street of the city. (Vs. 1, 2.)

THE RIVER OF WATER OF LIFE

The apostle calls attention here to the river flowing through the midst of the street of the city. It is not to be supposed that this is the only street of the city, for with its twelve gates, it would need at least twelve means of entrance. But the use of the definite article "the" in connection with this street, implies that he had reference to some particular street. It may be conceived of therefore, as some grand central boulevard in the midst of the city on which was located the throne of God, and proceeding from which was this life giving river flowing through the midst of the street. The "tree of life' is spoken of as being on either side of the river, and a certain writer has suggested that this tree may be something like the Banyan tree, which spreads out its branches, and the lower branches touching the ground take root, so that sometimes there is a cluster of trees with one central trunk; thus a tree might grow up and arch a river, and take root on the other side. The tree bears twelve manner of fruit, yielding her fruit every month, suggesting to us that there is constant variety in heaven. "And the leaves of the tree were for the healing of the nations." The word here translated healing, would be better rendered health, for we are distinctly told, there will be no more sickness there, so the leaves of the tree will be for preserving the health of the nations.

THE TREE OF LIFE

"Mead in his Apocalypse of Jesus Christ, calls attention to the fact that "The word here used for tree, in the Greek, is not *dendron,* the ordinary word for tree, but *xylon,* that is always used of the Cross, when that is spoken of as the *tree,* as in Acts 5:30, 10:39, 13:29 Gal. 3:13 and I Pet. 2:24. It is also the word used in Rev. 2:7. Who then can doubt that its use

here instead of *dendron,* is for the purpose of connecting it with the Cross on which 'the Prince of Life' died, which has yielded the fruit of eternal life to all the redeemed, and is the source and supply of life to all the nations living on the new earth."

The expression in verse 3 "and there shall be no more curse" has been translated: "And there shall be no more the accursed one." The earth we have now would be a very beautiful place to live in were it not for the evidence we see everywhere of the curse, and the work of the accursed one; but what will it be when there is no more the accursed one, or any trace of his work? "But the throne of God and the Lamb will be in it," signifying that the will of God will be done perfectly in this city.

The phrase—"And his servants shall serve him" suggests to us that life in heaven will not be all singing psalms and playing harps, but there will be service to render, activities that will draw out the very best there is in us. The word "servants" in this connection signifies a place of great honor next to the king. (I Kings 9:22 Am. Std. Ver.)

> "But of the children of Israel did Solomon make no bondservants; but they were the men of war, and *his servants,* and his princes, and his captains, and rulers of his chariots and of his horsemen."

Like the seven princes spoken of in Esther 1:14 "Who saw the king's face, and sat first in the kingdom," so it is said of the inhabitants of this city, "They shall see his face, and his name shall be on their foreheads." It is said of the High priest of Israel that when he ministered before the Lord, he wore a band of gold upon his forehead with the name of his God whom he served and whom he represented upon it; and so these servants who are to be priests and kings unto God, and who are to rule upon the earth "unto the ages of the ages" are to have his name upon their foreheads. What that name will be, we are not told explicitly in this connection, but there seems to be a contrast here between this name and the name of the Beast, which he compelled his subjects to wear, the number of which was 666. The Greek letters used in Rev. 13:18 to denote the number 666 are *Chi Xi Zeta,* two of which are sibilants, and are

pronounced with a hissing sound like that of a serpent, which as applied to the Beast suggest his Satanic origin. Again the number 666 "is the number of a man" signifying imperfection; while the numerical value of the letters that compose the name of Jesus, as it is spelled in the Greek, denotes "great perfection." It is as follows: "J-10, e-8, s-200, o-70, u-400, s-200,-888."* It was on the eighth day that Jesus rose from the dead. It was on the eighth day of "the feast of tabernacles," that the holy convocation was to be observed,—referred to in John 7:37 as "The last day, that GREAT day of the feast." And so in this eighth and perfect dispensation—"The Dispensation of the Fullness of Times,"—it is most appropriate, that the name which the servants of God and the Lamb have in their foreheads should be that name which stands for perfection; that name which is so precious to his redeemed people; that name given him before his wondrous birth; that name of all names, which is JESUS.

The repetition of the statement "And there shall be no night there;" (V. 5; Cf. Chap. 21:25) in this connection, implies that there is a significance attached to this statement, that is worthy of special emphasis. No doubt this phrase has both a literal and a figurative significance. Literally understood, it may mean that there will be no further need of night in that city, inasmuch as there will be no cause for weariness, and hence no need of sleep. Figuratively understood, it may mean that there will be no darkness of any kind in that city, whether mental, moral, or spiritual. Hence, "they need no candle, neither light of the sun; for the Lord God giveth them light." God is light, and to dwell continually in his presence, is to be free from all forms of darkness, is to have the veil of darkness and mystery that is so often connected with God's providential dealings with his children in this life forever removed. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." The things, therefore, which are now so mysterious and hard to understand, will then be explained to our perfect and eternal satisfaction.

*See Titan, Son of Saturn, page 265.

"The future bright, the past all understood,
We'll see that all the way he led was good."

"And they shall reign unto the ages of the ages." (V. 5 Am. Std. Ver. Marg. Gr.) We have in this closing phrase of verse 5, God's unit for the measurement of Eternity; namely, the ages of the ages. There will have been but seven ages from the creation of Adam, to the Judgment of the Great White Throne: The Dispensations or Ages, of Innocence, of Conscience, of Self-will, of Promise, of Law, of Grace, and of the Millennium. The eighth dispensation or age, is the Dispensation of the Fullness of Times, which is the first age in the measurement of Eternity. If then, there are but seven ages from Adam to the last judgment, what must an age be whose unit of time is ages? But even this does not exhaust the meaning of this language; its unit is the AGES of the ages. Age rolling upon age in endless succession. This is God's description of Eternity! Beloved, this is how long the saints are to reign with Jesus over the nations that inhabit the new earth. It means something then, to be one of Christ's followers, to be numbered among those whom the Lord will own in that day! May God grant that everyone who reads this book, may have a share in these glorious things, which he has provided "for those who love him"!

THE AGES OF THE AGES

The following diagram taken from Mead's "Apocalypse of Jesus Christ" shows us the marvelous connection between the first four chapters of Genesis and the last four chapters of the Revelation. The book of Genesis is the book of beginnings, the book of the Revelation is the book of the consummation of all things, thus showing that the whole Bible, made up of sixty-six books, has one author and one main purpose. These four chapters present some remarkable correspondences and contrasts.

"Genesis I-IV speaks of:	Revelation XIX-XXII speaks of:
1. The First Creation.	1. The New Creation.
2. The First Sabbath.	2. The holy Rest in the New Creation.
3. The First Adam,—the Head of the Old Humanity.	3. The Second Adam—The Head of the New Humanity.
4. Eve—the wife of the First Adam sinning, condemned, sorrowing.	4. The Second Eve,—the Bride of Christ holy, exalted, glorious, "in exceeding joy."
5. The Garden of Eden.	5. The Paradise of God.
6. The Fall of Man.	6. Man's full Redemption and Restoration.
7. Sin.	7. Perfect Holiness.
8. Communion broken.	8. Communion restored, perfect, eternal.
9. Death.	9. Eternal Life.
10. The Promise.	10. Its complete fulfillment.
11. Loss of Eden.	11. Restoration to the greater bliss of Paradise.
12. Exclusion from the Tree of Life.	12. Access to and "authority over the Tree of Life."
13. Earth Cursed.	13. Earth's full deliverance from the Curse.
14. Satan in the Garden, tempting and bruising.	14. Satan bruised, and in the Lake of Fire.
15. The Seed of the Serpent (Cain and his line), dominant persecuting, building cities, gaining the world.	15. The Serpent's Seed,—The Antichrist, the False Prophet and the False Bride, overcome, dispossessed of the Kingdom and cast into the Lake of Fire.
16. The Seed of the Woman (Abel and Seth), persecuted, killed, and of no reputation.	16. The Seed of the Woman,—Christ and His Bride, risen, victorious, triumphant, in the City of God, possessing "the Kingdom and the power and the glory," "unto the ages of the ages."

There are those who teach that there is no historical basis for the first ten chapters of Genesis, but that they are entirely mythical. If this is true, then we have no solid foundation for our hope of the world to come; for these books—the book of Genesis and the book of the Revelation stand or fall together. But we need not be alarmed by these statements. Jesus sets his seal of endorsement on the historical accuracy of the first and second chapters of Genesis, in his allusion to the institution of marriage, in which he quotes from these chapters in Matt. 19:4, 5 as follows:

> "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh?" (Cf. Gen. 1:27; 2:24.)

Inasmuch then as Jesus has set his seal of endorsement upon this portion of scripture, we accept it as the very word of God. And so we do well to turn from these cavillings of men, to the statement of his inspired apostle as found in 2 Peter 1:19-21: (Am. Std. Ver.)

> "And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: 20 Knowing this first, that no prophecy of scripture is of private interpretation. 21 For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."

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6 And he saith unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And be-

hold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ *be* with you all. Amen. (Vs. 6-21.)

EPILOGUE

THE remaining verses of this chapter may be called the Epilogue or the final summing up of the teachings of the entire book. In verse 6, we have the oft reiterated statement that "These sayings are faithful and true." In these closing verses we have the divine seal of endorsement of the statements of this wonderful book. It is Jesus who is speaking in each instance; in verse 6 he speaks for the Father, as follows: "And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done: In verse 16, he speaks for himself in these significant words: "I Jesus have sent mine angel to testify unto you these things in the churches;" and in verses 17-19, he speaks for the Holy Spirit, thus: "And the Spirit and the bride say come." In chapter one the apostle called attention to the fact that the book was "the word of God, and the testimony of Jesus Christ," and saluted the saints in the name "of the seven Spirits of God." Thus in the introduction and conclusion, of this book

THE DIVINE SEAL OF ENDORSEMENT

the Triune God takes particular pains to establish the divine authority of its statements.

In the first clause of verse 7, we again have the announcement of the second coming of Christ referred to in Chapter 1:7. In the last clause of this verse, there is a special blessing pronounced upon him that keepeth the sayings of the prophecy of this book, which calls to mind the special blessing pronounced upon the reading of this book in Chapter 1:3. Rev. Ford C. Ottman, D.D. in The Unfolding of the Ages, comments on these verses as follows: "What is meant by 'keepeth'? The primary meaning of the word is 'to keep guard.' The literal translation of the passage is: 'Blessed is he that keepeth his eyes attentively fixed upon the fulfillment of this prophecy;' or, 'Blessed is he that guards the integrity and force of the words of this prophecy.' The word translated 'keepeth' is used also in commendation of the Philadelphians: 'Thou hast a little power, and hast *kept* my word, and hast not denied my name.' To all such the Lord says: 'Because thou hast *kept* the word of my patience, I also will *keep* thee out of the hour of temptation which is about to come upon the whole habitable world to try those that dwell upon the earth' (Chap. 3:10). What a summons this to awaken sleepers, and startle those that account prophetic study an indifferent thing! If the words of prophecy of this book have been fulfilled in past history, there is, then, nothing left for us to keep after the manner implied by this word. We may be sure, however, that the seals and trumpets —much as human history may be shown to have developed in accord with them—shall speak far more definitely than they have yet done. Our place should be, where stood the prophet of old, on the watch tower, to see what He will say in *us,* and what we shall answer when *argued* with. (Hab. 2:1 Marg.) We should there find, as did he, that 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry' (Hab. 1:3). The meaning of this is, plainly enough, that the vision will not tarry beyond the *appointed time.* 'Behold, I come quickly' are startling words to such as are being swept away by the trend of modern thought that betrays such an indifference to the glorious fact. But, 'Blessed are those

servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.' " (Luke 12:37-38.)

Verse 8 gives us John's own testimony that he saw these things and heard them. The statement he makes (in verses 8, 9), that he fell down to worship the angel who would not receive his worship, compared with the statement in John 2:26-29 where Jesus did receive the worship of Thomas is one of the proofs that Jesus is divine.

In verse 10, we have the command not to seal the sayings of the prophecy of this book, "for the time is at hand." Many think that this book is a sealed book, but here we have God's own command that it should not be sealed. It has indeed been sealed to many, by false interpretations being put upon it and reading things into it that God never meant to be there; but in God's mind and purpose, it is not only open now, but there has never been a time when it could be properly said "This is a sealed book."

THE REVELATION AN OPEN BOOK

Verse 11 suggests to us the fixedness of human character. This same principle is set forth in the significant language in Ecclesiastes 11:3, (last clause) "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." That the tree is a symbol for man needs no explanation to any Bible student, for Jesus often used this figure of speech in his teaching; for instance—in the place where he says "the tree is known by its fruit," he is not speaking of trees, but rather of man of which the tree is a symbol. The reference in Ecclesiastes refers to man also. Barnes, in his notes on this passage remarks that the ancient geographers, always looked toward the east rather than toward the north as we do today. On the left hand then, would be the north which to them symbolized the land of darkness and gloom. On the right hand, would be the land of the sunny south, symbolizing the land of sunshine, happiness and fruitfulness; or in other words,

heaven. "Toward one or the other of these points, every human tree is inclined, and where death leaves him, eternity will find him." Many think that the description of the wicked, in the Lake of Fire, (21:8) is symbolical, but here in verse 15, in this plain didactic statement, the same characters are still outside of the city.

THE LAST INVITATION OF THE BIBLE

Verse 17 gives the last gospel message of the book "whosoever will, let him come and take of the water of life freely." Verses 18, 19 give us the warning in regard to tampering with these statements and reveal the awful threat to those who add to or take from the words of this prophecy.

Verse 20 repeats the statement which is the message God is sounding out today "Surely I come quickly" and may He give us all the grace to say "Amen, even so, come Lord Jesus!" A. C. Gaebelein in his book The Revelation, comments on these words as follows: " 'Amen, even so, come Lord Jesus' (Rev. 22:20). It is the last word recorded in the Bible coming from the lips of man. The first words we hear man address to the Lord in the Bible is the solemn word 'I heard thy voice in the garden and was afraid.' (Gen. 3:10.) The last word addressed to the Lord by the redeemed man is 'Even so, come Lord Jesus.' And between these two utterances in Genesis and Revelation is the story of redemption."

We conclude these studies with the closing benediction of the Apostle: (V. 21.) "The grace of our Lord Jesus Christ be with you all. Amen."

THE END.

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